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EDITORIAL.

The British press regard it as "a coincidence of happy augury" that the American Exhibition is to be held in London during this festive year.

Queen Victoria's decision to use the Woman's Jubilee Contribution for a replica of the equestrian statue of Prince Albert at Glasgow, to be set up in Windsor Park, while complimentary to her wifely loyalty, is viewed with disfavor by many of the subscribers, who evidently prefer that their tribute should take a less inert, more useful, form.

Bismarck gained his victory in the late elections, and the Pope gained, and the Socialists gained (scoring 94,000 votes in Berlin alone), and the unrecouped provinces of Alsace and Lorraine gained a fresh opportunity of showing their inveterate hatred of Germany, and all is quiet at Berlin, but the end is not yet.

Ash Wednesday will be a memorable anniversary on the Italian Riviera. The terrible shock which, in the early dawn, aroused thousands to face death in one of its most appalling forms, the wide area and violence of the seismic waves, the wrecked houses, the debris of villages flung down the mountain side, the widespread terror, all will have the effect to make the Lenten season in that resort of tourists and pleasure-seekers sober and salutary, besides imprinting a lesson, not easily forgotten, of the instability of all earthly things.

Monte Carlo, it seems, felt the earthquake. And for once the gambling fever was checked, the tables were covered, the halls were deserted, and the bandmaster was directed to play lively airs to cheer the frightened people. Had the foul spot where so many fortunes and lives have been wrecked, subsided suddenly beneath the waters of the Mediterranean, the catastrophe would have been reckoned a judgment.

That indefinable thing—the British government—was characterized by Mr. George Mackenzie Towle, in a recent lecture before the Lowell Institute, as one "whose system bristles with anomalies, with paradoxes, with a thousand contradictions and inconsistencies; exists under an organic law which, like either or electricity, pervades the air unseen and unmeasured, yet which vitalizes a great body politic; is burdened with a multitude of ancient fictions, observances, ceremonies and customs; is administered by a power which is not only not defined, but is not even mentioned in any written statute whatever, and yet is, of all the governments of Europe, that which is most broadly and firmly established on a basis of political and civic freedom."

An exchange says: "Michigan has a law which provides that no sign, picture, painting, or other representation of murder, assassination, stabbing, fighting, or any personal violence, or of the commission of any crime, shall be posted, under penalty of fine or imprisonment. It would improve the moral condition of this country if such a law were enacted by and rigidly enforced in every State. The debasing influence of theatrical and similar posters upon the character of boys and girls is incalculable, and is realized by few parents. Equally debasing are some of the illustrated papers, the sale of which should everywhere be prohibited by law."

The Pope asks for territory—this time a moderate demand—the part of Rome in which St. Peter's is situated, including Leonine City, and a zone extending from the Vatican to the sea by Civita Vecchia. Germany will probably be asked to mediate in this request, as a *quid pro quo* for papal aid in the German elections.

The disheartening revelations of the flagrant frauds perpetrated for a series of years in the county institutions in Chicago—in the court house, hospital, normal school, insane asylum, poor house—the evidence of which, already collected, would fill 250 newspaper pages, are not much relieved by the announcement that Mr. Moody proposes to "move on" Chicago, by founding a training school for Christian workers, the building to cost \$250,000. The poor may be reached by such instrumentalities, but by what agency can rascals be caught? The missionaries much needed today are those who can ferret out respectable thieves and bring them to see the error of their ways.

The gigantic schemes for coast and naval defence, which have originated in the United States Senate, and involve an aggregate expenditure of over ninety millions of dollars, will probably be set aside for the moderate and definite measure introduced by Gen. Bragg, of

Wisconsin, in the House, which simply appropriates sufficient money to establish a government factory for the manufacture of gun material. It is impossible, however, to forecast what will be the outcome of the "headlong legislation" of the closing days of Congress.

GLANCES AND GLEANINGS.

In a very suggestive article by Prof. Wm. James in the February *Popular Science Monthly*, on "The Laws of Habit," treated from a neural point of view, the following significant passage occurs:—

The physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar.

The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working-day, he may safely leave the final result to itself.

The readers of the *Chautauquan* will enjoy the article by Mrs. General John A. Logan, on "Women in the Departments at Washington." After explaining from what ranks of society these feminine servants of the government are recruited—daughters and widows of judges, governors, generals, colonels, majors, captains, etc., she relates the following instance:—

When Honorable George S. Boutwell was commissioner of internal revenue, he received a note from a refined, fragile woman telling of her New England birth; the South her home by adoption; and how after suffering the privations of war, she had stolen her way through the lines to Washington; was homeless and penniless—could and would be given her work? Mr. Boutwell was just having prepared a list of seven names for appointment to clerkships. After reading this touching appeal, he directed the clerk to add the name of Jane M. Seavey, saying, "I like the tone and handwriting of this letter." Jan. 10, 1863, she received her appointment. Feb. 6, 1863, she was given charge of the section, which position she has held ever since, sometimes having as many as sixty ladies under her supervision, copying, recording, filing letters, and keeping accounts. It requires a very high order of clerical ability, and it is generally understood that a clerk that comes from Miss Seavey's room is qualified to fill any desk. The books of this department are models of mechanical beauty.

It is pleasant to learn that departmental work is not a barrier to high social and domestic promotion:—

Many ladies have stepped from the departments into the position of honored wives, luxurious homes, and places of the highest social standing. Miss Camilla Webb, daughter of a former banker in Washington, one of the greatest beauties in this city, was a clerk of the comptroller of currency, for some years. She married Baron Von Haire, ambassador from the Netherlands, and is now the Queen's household. Mrs. B. H. Brewster, the daughter of Robert J. Walker, formerly secretary of the treasury, filled a position in the Treasury for a long time when the shadow of adversity came upon her and her aged and unfortunate father. Mr. Brewster visiting the department on business, saw this beautiful and accomplished woman, sought an introduction, and offered her his hand and heart. During President Arthur's administration she returned to Washington as the wife of the attorney general, and no lady of that cabinet was more beloved or filled her station with more grace and dignity than did Mrs. Brewster, and no lady ever left behind her truer friends or more admirers. Her death a few months ago brought the tears to eyes of many who mourned her as a benefactress.

As detectives in the currency bureau, women prove to be superior to men:—

General Spinner said, "A man will examine a note systematically and decline to examine the imperfect engraving, the blurred vignette, or the indistinct signature that the note is counterfeit, and be wrong four cases out of every ten. A woman picks up a note, looks at it in a desultory fashion of her own and says, 'That's counterfeit.' Why? 'Because it is,' she answers promptly; and she is right eleven cases out of twelve." All women are not possessed of the same native intuition, therefore all do not excel as counterfeit detectors; but where they have the power of quick perception, with training and experience they have proved themselves capable of the highest advancement in this profession, such as men find impossible to attain.

It is getting to be understood that Robert Browning can be handled only by clubs of admirers; no single individual is equal to the task. One of the brightest of his students—J. A. Symonds—confesses his inability to understand the whole of the last volume published—"Parleyings with Certain People." A recent article of the work, who ventured to more than hint at obsequy, received the following reply from Mr. Browning, which he probably was able to read without his mental spectacles:—"I have had so long an ex-

perience of the inability of the human gose to do anything but cackle and hiss, that no amount of goose criticism will make me lift a heel against what waddles behind it." We subjoin a sample of the epilogue of "Parleyings":—

New marvels, new forms of the glorious, the gracious,
We bow to, we bless for: no star bursts heaven's dome
But Thy finger impels it, no weed peeps audacious
Earth's clay-floor from out, but Thy finger makes room,
For one world's want the more in Thy Cosmos:
presume
Shall man—Microcosmos, to claim the conception
Of grandeur, of beauty, in thought, word, or deed?

In the same poem he speaks thus of thought circulated by printing:—
Give chase, soul! Be sure each new capture
consigned
To my types will go forth to the world, like
God's bread,
Miraculous food, not for body but mind,
Truth's manna!

Possibly some future admirer may attempt to render Browning into readable English, as a musical director of whom we read in an exchange tried to "improve" Mendelssohn:—

Kotzschmar, a Portland (Me.) director, has the sublime self-confidence of genius. His chorus were singing one of Mendelssohn's part songs, and he told them to change a certain passage. They objected that they had sung it as the author wrote it. "Well," Kotzschmar replied earnestly in his broken English, "de Mendelssohn did write it so, he did make von mistake; and if he should come down here tonight I would sing to him my way, and he would say, 'Mine friend! Kot, you have improved him.'"

Browning is the "poet of the few." His deep insight and high philosophy will be understood only by students who occupy his lofty plane of genius. A singer has recently left us who struck chords in his shadowed life which touched more hearts than Browning has yet reached.—Philip Bourke Marston.

His recent death has recalled to many the glowing lyric which his godmother, Miss Mulock, penned in his youth, and which is found in many a scrap-book:—
Look at me with thy large brown eyes,
Philip, my King,
Round whom the enshadowing purple lies
Of babyhood's royal dignities:
Lay on my neck thy tiny hand
With love's invisible sceptre laden;
I am thy Esther to command
Till thou shalt find a queen-handmaiden,
Philip, my King.

Oh! the day when thou'st a-woo'd me,
Philip, my King!
When those beautiful lips are suing,
And some gentle heart's bars undoing,
Thou dost enter, love, crowned, and there
Sittest love glorified. Rule kindly,
Tenderly, over thy kingdom far,
For we that love, ah! we love so blindly,
Philip, my King.

Up from thy sweet mouth—up to thy brow,
Philip, my King!
The spirit that thine lips sleeping now
May rise like a giant and make men bow.
As to one heaven-chosen among his peers,
My soul, than thy brethren taller and fairer,
Let us behold thee in future years:—
Yet thy head needs a circlet rarer,
Philip, my King.

A wreath, not of gold, but palm. One day,
Philip, my King,
Thou, too, must tread, as we tread, a way
Thorny and cruel and cold and gray;
Rebels within thee, and foes without,
Will snatch at thy crown, but march on, glorious
Martyr, yet monarch; till angels shout
As thou sitst at the feet of God victorious,
Philip, my King!

Those of our readers who, either in books or abroad, have met "a first-rate London old lady," will relish the following bright description of her by Oliver Wendell Holmes, in the first instalment of "One Hundred Days in Europe," in the *March Atlantic*:—

I came away from the great city with the feeling that this most complex product of civilization was nowhere else developed to such perfection. The octogenarian Londoness has been in society—let us say the highest society—all her days. She is as tough as an old mackerel, or she would not have lasted so long. She has seen and talked with all the celebrities of three generations, all the beauties of at least half a dozen decades. Her wits have been kept bright by constant use, and as she is free of speech it requires some courage to face her. Yet nobody can be more agreeable, even to young persons, than one of these precious old dowagers. A great beauty is almost certainly thinking how she looks while one is talking with her; an authoress is waiting to have one praise her book; but a grand old lady, who loves London society, who lives in it, who understands young people and all sorts of people, with her high-colored recollections of the past and her grand-maternal interests in the new generation, is the best of companions, especially over a cup of tea just strong enough to stir up her talking gongoli.

Here is a bit of practical wisdom from an unpublished letter of Thomas Carlyle, printed in the *Pall Mall Budget*, on the subject of "The Best Books":—

Never let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding that we were wrong. Let a man try faithfully, manfully, to be right; he will daily grow more and more right. It is at bottom the condition on which all men have to cultivate themselves. Our very walking is an incessant falling, and a catching of ourselves before we come actually to the pavement. It is emblematic of all things that a man does. In conclusion, I will

RESTORED.

BY HOLMES FREEMAN.

Has in your life
Yet dawned a day of dreary strife,
When coming years you do not dare
To bid with sunshine sweet and fair?
For they dark lie a barren plain,
A desert past to tread again;
No day-dreams bid you now expect
A glowing landscape hope hath decked;
And you from life can only ask
Its olden task.

Yet once you knew
Hope's morning sky of laughing blue,
When youth's enthusiastic voice
Roused you to greet it and rejoice;
But dreary failure stalked before,
And disappointment's bitter store,
Cast darkened shadows o'er your way,
Till rose-tints changed to chilling gray;
And you with weary heart did cry,
"Is evening nigh?"

Oh, friend of mine,
Round this dark day a promise twine;
Round this dark day a promise twine;
Wasted with sorrow, worn with tears,
Those years the locust came to blight,
The palmer worm to spoil and smite,
Those days the canker worm did eat,
He will give back with blessings sweet,
And clouds that shroud your darkened way
Shall drift away.

He will restore.
Your empty cup shall then run o'er,
And praise will flow from its overflow
Light heart and lips with ruddy glow;
Bright morning banish dark despair,
A song of joy for answered prayer,
The years brought back with blessings
filled,
The wild waves hush'd, the tempest stilled,
And peace and strength with sunshine blent
Bring calm content.

POPULAR FALLACIES CONCERNING LABOR AND WEALTH.

BY REV. G. M. STEELE, D. D.

V.

THAT THE RICH ARE GROWING RICHER, AND THE POOR, POORER.

It is no doubt true that a great many rich men are growing richer; and this is also true concerning a great many men of moderate fortune as well as of a still larger number of men who have lately been very poor. It is also true that a large number of men of all classes are growing poorer. But these facts are not what the proposition is designed to express. It means that as a class the rich are growing richer, and that, too, at the expense of the poor as a class; or that the conditions of society are such as to produce a powerful tendency in this direction.

It is not so easy to present the facts which prove the falsity of the proposition before us as in the case of some other popular fallacies; still, it is not extremely difficult. In this investigation, in order that it may be of any value, we must not take certain short and exceptional periods of time in which to make our comparisons. Unquestionably there have been periods when the great masses of laboring people have suffered great hardships, and whose condition has during such times been growing worse. But in such times it could scarcely be said that any parties were growing richer. It is not a difficult thing to prove that for the last two or three centuries the condition of all classes has been greatly improved, and that there has hardly been twenty years of that whole time in which their state was not better than in any previous twenty.

If we go back to the time of Queen Elizabeth of England, we shall find that though it was a time of great intellectual activity, and in many respects of marvelous development, yet the houses of the common people were of mud and thatched with straw. They consisted of one room each, without division of stories. The floor was the bare earth or clay covered with rushes or straw. Chimneys were unknown. The fire was built against a hob of clay in the back or centre of the room, which was filled with smoke, which only found its way out by the opening in the roof. In this apartment the family dined and dressed their meals and slept; and in farm-houses the oxen often lived under the same roof. The utensils were mostly of wood; glass was scarce, and pottery wholly unknown. Chairs were seldom found even in some better furnished houses, and table forks were not in use before the time of James I. The bedding consisted of straw pallets or rough mats covered only by a sheet and coarse coverlet, with a good round log for a pillow. These were characteristic of the style in which a class far from the lowest lived. Those whose relative position corresponded to that of our wage-workers were subject to conditions of poverty not easy to conceive.

As a rule, wages show an upward tendency through nearly the whole history of modern industrial employment. The progress has been broken at certain intervals and in certain industries, but the current has not been materially affected; and when I say this, I mean not money wages or nominal wages merely, but real wages—the quantity

of useful things which the wages paid would purchase. There is, undoubtedly, a general law which operates, unless under temporary abnormal social or political condition, in accordance with which the laborer is always receiving a larger and larger proportion of the joint product of labor and capital, while the capitalist is getting a smaller proportion, though a larger amount.

In other words, the laborer gets both a larger proportion and a larger amount of the joint product as time goes on, while the capitalist gets a smaller proportion, but a larger amount.

It is not meant to claim here that the condition of the laborer is all that is desirable, or that the improvement in his case is as rapid as it ought to be; but that there is a steady advance, on the whole; that his condition is growing better and not worse; and that he is becoming richer and not poorer. There are no doubt exceptions to the general rule. In some localities and groups of industries the lot of the wage-worker is little better than that of a slave. But these are only lingering relics of a state of affairs which was formerly almost universal, but are now comparatively few and exceptional. There are vast evils existing among laborers for which they only are responsible—such as are brought about by bad habits and ruinous methods of living and acting.

There is a vicious process of reasoning on this subject which leads to erroneous conclusions. It is characterized by the habit of taking the lower, more ignorant and less competent class of foreign wage-workers as typical of the whole; thus doing great injustice to the better educated and more enterprising and more self-controlled American laborer. To workers of the latter class the condition is constantly improving.

Let us take a briefer period near our own times—1860 to 1878. The latter year was near the close of a long period of depression, when wages were lower than they have been at any time since. According to the carefully prepared and elaborate statistical tables of the Bureau of Labor, wages had risen within the period indicated 24.4 per cent. In the same period the cost of living had advanced about 14.5 per cent. In other words, the average weekly wages of workmen in manufacturing establishments, after deducting the advanced cost of living, were about 10 per cent. larger in 1878 than in 1860. This, too, takes no account of the fact that fewer hours of labor in a week were required in the latter year than in the former.

According to Edward Atkinson, whose investigations are always of great interest and value, an ordinary loom-tender in a cotton factory in 1840 could earn \$170 a year. In 1886 the wages of such a worker amounted to \$285. "One dollar will buy more of the necessities and conveniences of life now than it would in 1840." The work then was hard and continuous. Now it is much less severe, and the attention less confined. The hours of labor are also less.

In the report for 1885 of the Bureau of Statistics of Labor, we have a thoroughly tabulated representation of wages and prices of 1830 as compared with those of 1880. From this we learn that wages in twenty principal industries had increased on the average 52.3 per cent., while the general average increase of the cost of living had not advanced more than 12.7 per cent., thus leaving the laborer nearly 40 per cent. better off in 1880 than in 1830. We have already seen that the net advance to the wage-earner between 1860 and 1878 was about 10 per cent., which increase is still greater now.

Says the Report: "The multiplication of industries has broadened the avenues of employment . . . while the manner of conducting the industries . . . has immensely increased the productive capacity of the workman, cheapening the product to the consumer, increasing profits to the manufacturer, and wages to the employee, and in the aggregated industries giving to labor a larger relative share of the product." "Under the new system of labor, working time has been reduced 12 to 24 per cent."

Says the same Report: "The home-comforts and conveniences possessed by the workman to-day are so far beyond what the workman had in the first quarter of the century, that the difference in scale of living between the employer class and the laborer of the earlier period was far less than that between the workman of to-day and his predecessor. The educational and social privileges free of the laborer to-day give him wide opportunities of self-culture and enjoyment, and are such as to raise his children to higher levels of employment, and therefore tend to put them on an equality with the children of the wealthy as to getting on in the world."

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of the honor of forming the first male society auxiliary to the New England Antislavery Society. "This society," continues Mr. Garrison, "was very active and efficient, and for some time Reading continued to be the banner town in the antislavery conflict."

We will venture to say that no town in the vicinity of Boston has a better record than Reading in the cause of

TEMPERANCE REFORM.

At one time it cast one-twentieth of the prohibition vote of the State. The vote of the town is overwhelmingly prohibition. When prohibition is presented as a local issue, there is also an exceptionally large prohibition vote in the larger arena of State and national politics. The strong temperance sentiment that prevails here is largely due to the activity of the W. C. T. U. The saloon system has never taken root here; indeed, there is no liquor sold in town except in a very secret and surreptitious way, if, indeed, it is sold at all. The news-stands and barber shops are not polluted by vile illustrated papers. There is very little rowdiness on the street. In every respect I think it may be said that Reading is exceptionally moral as compared with other towns in the vicinity of Boston. Methodist families seeking suburban homes will do well to consider the advantages offered by Reading.

THE

METHODIST EPISCOPAL CHURCH

of Reading was organized in June, 1867, with nineteen members and eleven probationers. A chapel was soon built. The young society enjoyed a brief period of prosperity. During the past ten or twelve years, however, the society has not gained in numbers or in financial strength. One reason for this, without doubt, to be found in our want



THE OLD SOUTH M. E. CHURCH OF READING.

BY REV. J. H. HUMPHREY.

An account of the re-opening and rededication of the church recently purchased by our society in Reading, was given in a recent number of *Zion's Herald*. This movement cannot fail to awaken among Methodists an added interest in the cause of Methodism in Reading and in the village itself.

READING.

is a beautiful village of some 3,600 inhabitants, situated twelve and a half miles from Boston on the Boston & Maine Railroad. It is built on undulating ground, with occasional outcroppings of ledge and picturesque heights. The people are nearly all Americans and typical New Englanders—energetic, enterprising and aggressive. Only twelve and a half cents' remove from Boston (eight cents on the workman's train), the greater part of the bread-winners of the village are employed in the city. Among these are professional men, capitalists, merchants, and a goodly procession of the better class of clerks, accountants, mechanics, and railroad men. Among the industries carried on in Reading, two shoe factories, the Chauncy Rubber Works, the Howard Metallic Brush factory, the Ryder Organ factory, an extensive Organ Pipe factory, Necktie factories, and Furniture Works, deserve prominent mention. The schools of Reading are graded, and are doing good work. A very fine building has just been completed for the use of the primary and intermediate departments. In these schools modern appliances and improved methods in the art of teaching are largely in use.

In the field of

MORAL AND RELIGIOUS REFORM,

Reading may justly be proud of its record. To Reading belongs the honor of giving birth to the first Female Antislavery Society. This society was organized March 22, 1833, and continued, says Wm. Lloyd Garrison, for several years to be an efficient antislavery instrumentality, and helped to give a strong impetus to the whole movement. Mr. Garrison also concedes to Reading

of suitable church accommodations. Realizing deeply this lack, we felt, when the opportunity presented itself for purchasing so desirable a church home, that we would not be true to our obligations and to our exceptional opportunities if we did not go forward.

The church property which we have secured is centrally located at one end of the common, and occupies a very beautiful and commanding position. The church edifice is a substantial building with about 750 sittings. It has a fine organ, bell and tower clock, and is in a good state of repair. At the rear of the church is a commodious chapel, containing a large audience-room suitable for social meetings, with kitchen and parlor adjoining. There is also a fine large building lot suitable for a parsonage. For this entire property we have agreed to pay the sum of \$5,000. We will not be able to realize anything from our old church property toward raising this sum, it being mortgaged for its entire value. Our position, then, on going into this enterprise was this: We agreed to pay \$5,000 without having a cent in resources to pay it with. We ventured to undertake this obligation because we looked upon it as a providential opening, and one which we could not afford to let pass.

We did not buy this fine church property because we could afford to, but because we could not afford not to. To ensure the success of the enterprise, and to lay the foundation for the future financial prosperity of this society, we must raise the entire \$5,000 and pay the debt. We have only 120 members, and are not strong financially. We cannot afford to carry a debt. Subscriptions have been obtained to the amount of \$3,700; \$1,750 of this has been paid in. We believe all our friends and well-wishers will rejoice with us in this movement. Many have already shown their interest in a substantial way.

We cannot live on bread alone: we need every word of God. We cannot live on air alone: we need an atmosphere of living souls. We must be constantly giving ourselves away: we must dwell in houses of infinite dependence, or sit alone in the waste of a godless universe.—George Macdonald.

JESUITRY IN SWEDENBORGIAN.

BY REV. D. SHERMAN, D. D.

The followers of Swedenborg, the mystic, imaginative, crazy theological dreamer, are intense propagandists. Favored, as they claim, with new light from heaven, they lose no opportunity to extend to the darkened world the knowledge of the fancies, vagaries and dreamy speculations, as well as the more rational reflections, of their master. If one may be allowed to admire their zeal as divine, he cannot fail to detect some of their methods as dark and doubtful, if not absolutely devilish.

If this language be strong, it is warranted by current facts to which I wish to call attention. In their propagandist efforts, great use is made of the press. Selections of the most presentable paragraphs from the writings of Swedenborg, together with specious defenses of leading features in the system by his followers, are sent to thousands of ministers and laymen in the various sects through the land. In their intense desire to enlighten and save the world, their missionary zeal is somewhat singularly confined to exclusively to the ministers and members of other churches instead of being extended to the dead lump of outlying heathenism. The darkness they wish to illuminate is in the churches and pulpits. Instead of pulling lost men out of the fire, they make it a specialty in rearing their own spiritual temple, to draw the timbers from the better structures of their neighbors. Not content with the range of general society, they persist in the effort to appropriate the honey stored in other well-organized hives. How honorable it may be for a religious body to find its mission in attempts to appropriate the accumulations of other organizations, we leave to the good sense and conscience of the reader.

At least, if any choose to devote themselves to such a life of plunder, their true character and main purpose should be known. Instead of being recognized as angels of light, they should be branded as the deceivers, thieves, and thugs of the religious world. With high claims to religious light and spiritual elevation, Swedenborgians operate under disguises, often as disingenuous and detestable as those of Loyola himself. Take an instance. From the Swedenborg press in Philadelphia issues a pamphlet, widely circulated among ministers, entitled, "Progressive Thought on Great Subjects." It is a defense of the "New Church" doctrines by Rev. N. F. Ravlin, pastor of the First Baptist Church in San José, California. A man in a Baptist pulpit defending Swedenborg! Reared in the absurdities and beggarly elements of Calvinism, in which he writhed and wriggled a good while, he at length jumped from that theological frying-pan into the fire by becoming a convert to the new faith. Instead of leaving his pulpit, on his change of views, like an honest and honorable man, he, in accordance with the advice of his "New Church" guides, concealed his theoretical transformation and began a series of efforts to bring his people over to his views—an attempt in which he claims to have succeeded. Such a Jesuit, in fair Protestant broadcloth, swearing to one creed and preaching another, pretending to be a Baptist while selling his manhood and honor to the Swedenborgians, merits only the contempt and scorn of good people. "The New Church" must be honored by the accession of such a cheat and hypocrite! The climax of baseness and effrontery is reached when a man can glory in such a shame and exhibit himself as an example to be followed by other clergymen.

But this little pamphlet, like the beast in Revelation, is strongest in its tail, which has the sting of the scorpion and the poison of the asp. In a final chapter B. F. Barrett, who has enjoyed the advantage of fifty years' experience in the light, affords counsel to new faiths who may be drawn to the new faith, which equals in deceit, duplicity and audacity anything propounded by the Jesuit casuists. The end in view—the extension of the truth to those in darkness—warrants the use of deceit and hypocrisy. Hear this pious counsel:—

"A minister may innocently, conscientiously, and consistently with these fundamental admissions of all Protestant Churches—namely, the supremacy of Scripture and the right of private judgment—preach from an orthodox pulpit the doctrines of the new Christianity as his hearers are able to receive them, notwithstanding his private made at the time of his ordination to uphold and teach the doctrines of the creed."

A man who has any shred of honesty left would begin to feel some qualms of conscience at holding a place where he could retain neither honor, truth nor manhood. But no, such a knave may be serviceable as a stool-pigeon.

Remain just where you are so long as your people are desirous or willing that you should, and you can be to them a medium of good and truth, and so help them on the way to heaven. Preach the truth as you understand it, and as you think your hearers are able to receive it, confirming what you teach by Scripture, reason, analogy, human experience, and the accepted laws of our mental and moral constitution; but make no direct assault upon the old cognate, and (for the present, at least) do not dangerous in this way. If you had better name or refer to Swedenborg only casually, just as you would refer to any other author whose writings you have read. For you are doubtless aware of the existing prejudice against the name and teachings of this man; and you know, too, how utterly unfounded it is, and how little the laity are to blame for its wide prevalence. Therefore do not shock the prejudices of your people by the too frequent mention of a name which so many have (innocently but ignorantly) come to regard as the synonym for whatever is most fantastic and mystical, if not dangerous, in this age. It may do no harm to let them know that you respect Swedenborg as an author and a man of rare attainments."

The author boasts that this satanic advice has been accepted by not less than "five hundred orthodox clergymen who have been supplied with New

Church books, and are preaching to their people the essential doctrines derived from the study of these works." God have mercy on the five hundred flocks cared for by such a band of wolves in sheep's clothing! They are urged to remain, not to feed, but to sell and devour, the flock. Read further the advices of this great spiritual guide:—

"Now, suppose these ministers should all publicly announce their acceptance of the new truths, and at once separate themselves from their respective denominations, and join another and different organization: What would be gained by such a course? What would be done with these ministers? Where could audiences be found for them? Where or how procure for them one-twentieth of the open-minded listeners that now sit under their preaching? The pulpits of the denominations from which they withdrew would not be open to them, nor the ears of the people from whom they have separated. Nine-tenths of them would be compelled, for the support of themselves and families, to abandon the profession of their choice, and seek some other vocation for which they have not been educated, and for which they have little inclination and no fitness."

To say nothing of the five hundred sham ministers, in whom these Swedenborgians have so deep an interest, how can we retain any respect for a church whose members and advocates adopt such deception and nefarious methods of propagandism? The moral standard of this sect is as new and strange as their religious ideas; it suggests to us the low moral stage of the Middle Ages, out of which came Jesuitism, chicanery and falsehood, rather than the truthfulness, the honesty, and the transparent simplicity and sincerity of the Gospel. The less the world has of such a flexible and serpentine faith, the better. A religion without honesty or honor in its methods is a doctrine of devils to be denounced and shunned.

God will only punish men for wickedness and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error, that error itself is guilt. The church should be more intolerant of selfishness, cant and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral, and the model of tolerance of what is honest doubt and honest belief in what differs from himself. — Phillips Brooks.

FREEDMEN'S AID SOCIETY.

BY REV. L. R. THAYER, D. D.

MR. EDITOR: In the article by Bishop Walden published in the HERALD of Feb. 16, the Bishop presents a strong and well-timed caution to the ministers of this vicinity against what he seems to have feared might result—without holding financial support from the Freedmen's Aid Society because of its administration in regard to what is called by the managers its white work. This caution, we devoutly hope, will be scrupulously regarded, and the funds of that noble agency in the cause of Christian education will not be left to suffer from what, in our uttermost stretch of charity, we can but regard as a most sad and hurtful blunder. We cannot afford, and do not intend that the important work that Society is doing shall be crippled because of the mistakes of one Board.

But while we thus cordially unite with the good Bishop in this caution, we think he has failed to see, at least to appreciate fully, the point of our objection to the administration that has awakened the present discussions. We do not object, nor have we ever objected, to aiding in the education of the illiterate and needy of the white population of the South, if, as the General Conference puts it, "it can be done without embarrassment to the schools among the freedmen." This term, "freedmen," is accepted among us as designating the population of African descent. We believe in building, and aiding to sustain, churches and schools to the extent of our means wherever such institutions are needed, and first and best where most needed, and opening the doors to all qualified applicants without regard to accidents connected with such applicants. We have in the past, do now, and ever shall firmly protest against any discrimination on account of color or previous condition.

The query arises in the minds of many of us, whether any of the expenditures of the Freedmen's Aid Society for the white work have been authorized by the action of the General Conference. The General Conference authorized the managers of the Freedmen's Aid Society "to aid schools established by our church in the Southern States among the white people—such as can be done without embarrassment to the schools among the freedmen." Now, what we would ask is: Will that Board of Managers stand before the informed public, and especially before their tardily and in some cases unpaid employees, and with their memory refreshed respecting the seriously embarrassed condition of the freedmen's schools generally, and what they so well know to be the imperative need of expansion in that work, and affirm that the large sums expended in aid of the white work for the last few years has not seriously embarrassed their work among the freedmen?

I make no assertion. I only inquire on a point in regard to which the patrons of that great charity have a right to be informed. I fall to see in any action of the General Conference, from its organization of this Society to the present time, any power given to the Board of Managers of the Society to establish any schools for the whites in the South or elsewhere. The most liberal construction of the resolution quoted by the Bishop would only give authority to aid such schools as are already established by our churches in the South, provided such aid will not embarrass, etc. Would not the common mind understand the General Conference to mean by the word "estab-

lished" more than established on paper? Could they have meant less than a school provided with accommodations and necessary apparatus? I only ask for information.

Newtown, Feb. 16, 1887.

THE NEW THEOLOGY AND MISCELLANEOUS.

BY REV. C. MUNGER.

The new theology is a kind of theological leech. It is long and short, large and small, narrow and broad by spells, and neither of long continuance. Now it is only "a suggestion," "a speculation concerning a conceivable method," based upon "unrevealed possibilities," found by "prying around among hidden prophecies." Then it is "a larger, broader faith," which, having burst the shell of bigotry, spreads out indefinitely and immeasurably upon the ocean of rationalistic philosophy. But if it is only the diminutive and half-formed thing above stated, as affirmed by its advocates at times, it does not seem very modest in them to raise such an outcry because the American Board declines to become their endorser. That body was not formed for the purpose of propagating conceivable possibilities piled out from hidden prophecies, but to preach and teach the Gospel of Christ. And when they see that the acceptance of the new notions would in all probability seriously imperil the work committed to them, they are most solemnly bound to refuse to become a party to the propagation of such notions. To this objection, however, the new theology men have given two replies. At the Des Moines meeting Prof. Egbert C. Smyth, as reported in the Boston Herald, said: "Some fear if the Board should allow these men to hold their minor dogmas, the result would be a falling off in receipts of money. No matter. . . The American Board is not for sale."

Whether he used those words or not, they express the apparent fact that the advocates of those "minor dogmas" are determined to press them upon the church even if they do imperil the greatest missionary movement of modern times. But they say they will not imperil that movement, and "to suppose it, is to miss the lesson of history, and to take counsel of fear rather than of reason and Christian faith."

Evangelical missions have proceeded upon the revealed facts: 1. Man as a sinner is exposed to eternal loss and pain. 2. Christ as a Saviour has placed all men on salvable ground. 3. Such will be saved as are conformed to the conditions of salvation required of them in the dispensation in which they lived. 4. All men "must appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done." 5. "Knowing the terror of the Lord, we persuade men."

Liberals and dilapidated Orthodox dislike the terror of the Lord. Infidels and Liberals, ever since the apostles' day, have been declaring that those doctrines are absurd, effete, and that the church must abandon them for more liberal views. Our Progressive Orthodox have yielded to the clatter and have abandoned the church position, and propose to carry on the missionary work upon another basis and by other motives. They admit that "the heathen are wicked and blameworthy, much worse than they need to be," they deny that any one "can be lost without having had knowledge of Christ." They say, also, "We would send out missionaries who can ask men to renounce all other systems, because they are persuaded that Christianity, and this alone, fulfills all that is good in every other, and meets the deficiencies of every other." They also say, in effect, that they would not weaken this message by loading it with the doctrine of the irrevocable loss of those who died before these missionaries arrived. On the contrary, they would have their missionaries tell the heathen "that those who do not know God's love in Christ while in the body, will have knowledge of Christ after death;" yea, that "the end is not reached till all mankind . . . have the knowledge of God's amazing love in Jesus Christ" (p. 110).

This, as all know, is the gospel of so-called Liberal Christians, the Unitarians and Universalists.

But what evidence have we that they would send out missionaries with even this gospel? Can they point to a single example where men of their faith have sent out missionaries to the heathen? Will they inform us what pagan nation has been Christianized by the gospel of an after-death probation? They appeal to history, and say that we miss its teaching if we fear that the general acceptance of these dogmas would injure missionary effort. Why do they not point to some historic example? Why do they not exhibit the record of nations or tribes of pagans brought from savagery to salvation by the gospel which they ask the orthodox to preach, viz., "That those who do not know of God's love in Christ while they are in the body, will have knowledge of Christ after death?"

The dogma of probation after death, issuing in universal salvation, is not a new doctrine. It was distinctly taught by the false prophets whom the Apostle John distinguishes by the terms "liars," "deceivers," "antichrists;" of whom Simon Magus was one of the earliest and most illustrious examples. After him the Egyptian Gnostics in the second century taught the same, viz., probation after death for those who needed it, and until the souls of all mankind reached a heaven of purity and bliss. Those sects had a large following, especially the Simonians. But their missionaries converted men only to the unspeakable corruptions in which they themselves wallowed as swine in the mire. This lesson of history the Andover Progressives have certainly missed.

And another lesson of history they

have missed—the impotency and utter failure of their philosophical theology as an evangelizing force, as shown in the history of Liberal Christians in the United States, particularly the Unitarians and Universalists. These sects build and destroy by the same germinal principle that inheres in the new theology—the enthronement of the human in place of the divine; expressed in the maxim, "Faith should be scientific and rational rather than Scriptural." They also, like our Progressives, discuss the Scriptures, and all doctrines, upon the basis of philosophy; and their discussions have reached much the same conclusions as those of the Andover professors—only a little more liberal. They teach with great assurance the doctrine of probation after death for all who need it, and as many probations as are necessary; for with them, as with the new theology: "The end is not reached till all mankind . . . have the knowledge of God's amazing love in Jesus Christ." They have all along based all missionary movement, in theory, upon the same principle as now announced by the Progressives, viz., the superior ethical value of right doing, whether it is called Christianity or by any other name.

Now what have those Liberal Christians done in the field of evangelization, home and foreign? The Unitarians and Universalists have been at work in the United States about the same time as the Methodists—somewhat more than a century. What have they done in the work of home evangelization? They are reported as having, in 1883, 1,081 societies, in which are enrolled 56,238 members. These members of the Liberal churches number some thousands less than the number of Methodist ministers, traveling and local, in the United States to-day; and they are just about one-sixtieth of the Methodist membership. Again, these two sects of Liberal Christians increased their number of church edifices in twenty years, or from 1870-1890, just 137. During the same time the Methodists increased their church edifices over 8,000. Again, while the Methodists, with the old theology, are constantly gaining, the Liberals, with the new theology, are declining. In 1880 the Unitarians and Universalists are reported as having 227 less societies in the United States than they had in 1850; and in 1883 they have 210 less societies than they had in 1850. Here is a loss of 427 societies in twenty-three years, or from 1860-1883. In 1860 the Universalists had 1,264 churches reported in the United States; in 1880, 956—a loss of 308 parishes in twenty years.

Glance now at the two theologies in our higher education. Of the 376 colleges in the United States, the Liberal Christians of whom we speak founded five; the Methodists, fifty-seven. In their colleges the Liberals put less than \$2,000,000; the Methodists, over \$11,000,000.

But the achievements of Liberal theology in the foreign field are most remarkable. The Universalists have never yet attempted a single mission in pagan lands. So the hope of the pagan world, through the Liberal theology, rests upon the Unitarians alone up to date. Mr. E. E. Hale informed the readers of the North American Review that, "The Unitarian Church exists simply to bring in the kingdom of God."

But a few weeks later, the chief organ of Unitarianism in New England was busy in the attempt to prove that Unitarians believe in a God; and one of his witnesses testified that the idea of a personal God—"a divine personality"—"has almost, if not quite, departed from the Unitarian fold." This testimony was not denied. What bitter irony is this upon the pretense of Mr. Hale! Nevertheless, the Unitarians have formed a National Association, and one of its high purposes is declared to be to stimulate "Unitarians and other Christians" to greater efforts to bring in the kingdom of God. What have they done during the hundred years of their existence in the United States to establish even the Unitarian kingdom in pagan lands? They have sent one missionary to the heathen, and the heathen converted the missionary. He found the Calcutta heathen had a type of Unitarianism that suited him better than the Boston article, and so he offered to join them, and—was rejected.* This brought the foreign missionary work of the Liberal Christians to an untimely end.

This lesson of history the Andover professors have missed.

* See Methodist Quarterly, April, 1885.

NO EXCLUSION FOR COLOR OR RACE.

BY ALFRED S. ROE, A. M.

MR. EDITOR: Several weeks since, a letter appeared in your columns from Rev. H. F. Forrest, with the somewhat "chestnutty" heading: "Is a White Man as Good as a Negro?" I heard that question often in years ago; but those who asked it then were as puzzled the last word with two g's—a peculiarity that Wm. H. Seward said would eventually debar the user from ever being President of the United States.

Your correspondent proceeds to ask a series of questions and to answer them himself in a manner, apparently, most satisfactory to himself, and I hope to none others. The question at issue is not, in a single particular, what he fancy himself discussing. In fine, his list of conundrums makes me think of the clincher that used to be used by Copperhead Democrats, when effectually beaten in argument: "Would you like to have your daughter marry a n—?" After I was taken prisoner, I witnessed a heated discussion between a fellow prisoner and one of the guards, in which the rebel came out decidedly the worse, and finding himself completely floored, he used the foregoing words. The reply was instantaneous: "Yes, if she want-

ed to; and, judging from appearances, I should rather think your mother as an evangelizing force, as shown in the history of Liberal Christians from a bayonet puncture.

Mr. Forrest does not raise a point that is not immediately answerable. A son of an old schoolmate was, last year, the only white man in Claflin University, at Orangeburg, S. C. I don't understand that he has become perceptibly blackened by the means. In the high school of this city, one of the literary societies has recently elected a colored boy, whose father died at Tewksbury, to its presidency, and he receives, as he merits, the highest consideration from his associates. The mission of the M. E. Church in the South is to the colored people directly, to the whites incidentally. The M. E. Church, South, will supply all the prejudice necessary, and more. It is no part of our Christianity to add to it. A former teacher of mine, a most godly woman, the founder, in fact, of the New Orleans University, told me that she spent months of her life with no speech with white people save on the strictest business, yet in her doing the work of the Master she was happy.

For money raised for the Freedmen's Aid Society, to be diverted from its design, and used as in Chattanooga, where "no negro need apply," is a wrong so monstrous that the imputed misappropriation of foundations at Andover seems trivial. To take the money given for the maintenance of the School of Theology of Boston University to pay for conducting anti-religious services in Faneuil Hall, would not be a whit more anomalous than the diversion of funds as at Chattanooga. If Northern men wish to maintain schools for whites in the South, no one doubts their privilege; but to collect money over the Methodist world for the education of the negro, and then say to the negro, "You can't come in," under the pretext that, "and others," covers the case, is a bit of sharp practice that will speedily kill itself. The Society will soon find itself without funds, for no man with a spark of manhood in his bosom will be willing to see the fruitage of four years of fighting yielded to please a certain set that does not care to associate with the negro on terms of equality. If our long-named society is acting under a title that is clearly a misnomer, let's name it over; we can't "christen" it, though I wish we might, and then let it do what it can; but a million of Methodists who followed in one way or another the progress of the war, call for an organization that shall do its best to give to the negro what generations of oppression have robbed him of. If white people wish to avail themselves of the same privileges, let them come in; but special schools for the blacks—never! The M. E. Church, South, will take care of the whites. Let us look to the morning, not to the setting sun. Methodism should soon retreat. This mistake at Chattanooga is to cost us dearly unless reparation is made, and that right speedily.

Worcester, Mass., Feb. 13.

"We are to live as many years as atoms in the air; When these are past, as many thousands more As grains of sand that crowd the ebbing shore; When these are spent, as many still behind As leaves of forest shaken with the wind; When these are gone, as many more to ensue As blades of grass on hills and dales that grow; When these are past, as many on the march As midnight lights that glid the starry arch; When these expire, as many millions more As moments in the millions gone before."

SEPARATE SCHOOLS.

BY REV. ARTHUR H. HERRICK.

The Christian Advocate of Feb. 3 contains a lengthy, candid, dispassionate editorial on "Delicate Questions in Our Southern Work." Dr. Buckley's judgment has as much weight with the writer of this article, as that of, perhaps, any man in the church; yet some of the positions taken in this editorial seem mistaken and untenable. His conclusion, in brief, is this: "Under all the circumstances, it is to be regretted that colored students applied to an institution designed exclusively for whites. Having applied, the attempt should have been made to persuade them not to raise the issue. If they persisted, they should have been admitted." With this last assertion we agree; but it is true that they should not have applied, or should have been dissuaded from pressing their application. The root of the trouble lies in the prejudice, and in the concession to prejudice, implied in the words "an institution designed exclusively for whites."

We cannot believe, with Dr. Buckley, that "to have some schools exclusively for whites is desirable." If desirable, it is so only because, considering prejudice that exists in the South, it may seem expedient. But can anything be "in the long run," expedient, if it degrades in the slightest from the straight line of right?

In the article under consideration, it is said that "after all that our church has done for his people, an educated negro should have sense and magnanimity enough to sympathize with our efforts to educate the whites, and not to make any disturbance so long as his race is not treated discourteously on principle. But educated colored men could not long be expected to remain in a church that would, when an issue was raised, refuse either to admit colored people to membership in her churches or students to her schools." It is asserted that the moment a university is made one exclusively for whites "by law," the institution becomes as thoroughly a pillar of prejudice as Juggernaut in old times was of Paganism.

Is there any tenable ground for this

distinction between excluding colored persons from our schools "by law," and shutting them out by a designed and understood concession to prejudice? Is not a "distinction without a difference?" Would not an educated negro, able to discern the true inwardness of a course of action, be as willing that the church should put exclusiveness into its written law as into its settled practice conformed to an unwritten law based upon unrighteous prejudice? If this prejudice against colored people is right, let it receive recognition in the law of the church. If it is wrong, let it bring from us no concessions.

Why should we make any white concession? Is it to gain more white members? Are members desirable which can be won only by sacrifice of the principle of equality on which, for years, the church stood unflinchingly? Perhaps it is said, "If we make this concession we can win to Christ many souls whom otherwise we cannot reach." Is there not reason to fear that "in the long run" we shall win fewer than by an uncompromising stand at this point? Is it said that, by making this concession, we gain an access to the whites which otherwise we could not, we shall be able to educate them out of this prejudice? How long is it since catering to a prejudice began to render it imperative?

If this prejudice is right, let it receive fullest sanction in all our plans and laws. If it is in contravention of Christian principle, then exclusion of blacks from our schools, whether by "the charter" or by a course of action agreed upon, announced, and understood, is a short-sighted policy.

Shall we establish church schools from which all Irish shall be excluded; or schools which will admit the children only of the rich? Why not? Some people have a prejudice against the Irish, and others against the poor.

In this connection we need to ponder these words of James: "If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor man, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves and are become judges of evil thoughts?" "If ye have respect to persons, ye commit sin." Is not the sending colored students away from a "Freedmen's Aid" school, conveniently situated for their attendance, to another, because white students at the former do not like their presence, really saying to them, "Stand thou there?"

The writer of the editorial in the Advocate thinks that if twenty-five or thirty colored students were to apply to almost any one of our Northern schools, a great disturbance would arise. This is at least open to question. Ten years ago, at the Boston University School of Theology, the writer was privileged to have as fellow-students several colored men. He is not aware that they had any reason to feel that in the minds of the members of the School there existed any prejudice against the admission of negroes. He does not believe that if fifty had applied for admission, the white students would have objected. The probability is, that if any one of these had declined to continue his attendance, the great majority of the rest would have thought that he evidenced a lack of sense or religion, or both. Again, the writer has been pastor of a church in which there were several colored families, and does not know that they were made to feel themselves unwelcome in the church, the Sunday-school or the home. He counts it an honor to have sat at table with Rev. J. N. Mars, a colored preacher of the New England Conference, a white-souled saint, widely known and as generally honored.

These last remarks, elicited by the statement of the probable result in case many colored students should apply for admission to one of our Northern institutions, do not, perhaps, bear so directly upon the subject as what was said earlier, and now repeat, viz., that the distinction between excluding colored persons from "Freedmen's Aid" schools "by law," and their exclusion by a practical conformity to prejudice, is without a tenable basis.

Our Book Table.

The second and concluding volume of the delightful REMINISCENCES OF BENJAMIN FRANKLIN, by Henry Drummond, of Hubbard Bros., Philadelphia, and 10 Federal St., Boston. The present issue covers a period of special interest, opening, as it does, with the administration of President Buchanan, the development of the great Southern conspiracy, and the commencement of the civil war. It brings its interesting records of Washington life down to the wedding of President Cleveland. Mr. Drummond does not attempt to give an outline of the great struggle—with that we are familiar—but he presents to us the unpublished incidents occurring during those terrible days in the seat of the government, and short and graphic sketches of foreign ministers, cabinet members, members of Congress, judges, military men, and women of note in Washington during these years. He is very happy in gathering up the social events of the period—the parties, gossip, the society scandals, and the antagonisms of the hour in Congress and in the army. One finds it very difficult to drop the book after he has commenced it, and he is not to be pitied who has not done so. His pictorial illustrations of conspicuous personages and historical scenes are excellent and profuse. The free and easy, but pure, style renders his pages very entertaining. His opinions of men and movements may not always be accepted without qualification, but one is struck with the general fairness and generosity of his estimate of the men of the times. This is particularly seen in his account of the painful difference of judgment and the estrangement between President Grant and Mr. Sumner. We are a little surprised at his incidental references to Mr. Seward, but he is not prepared to say, disparaging as they are, that they are not correct. We cheerfully commend these volumes, as both entertain-

ing and instructive, to our readers. They are sold only by subscription, \$3 each.

RETROSPECTS OF AMERICA, 1787-1811, by John Bernard, edited from the manuscript of Mrs. Bayle Bernard, with introduction and index by Lawrence Hutton and Brander Matthews. 12mo, 380 pp. The author was an English comedian of good scholarship and much cultivation, who spent twelve years in this country, and was also welcomed by the best social society of the time in our chief cities. He kept a diary, which was more than a record of events, partly historical and partly descriptive of persons and incidents of travel and the stage, in Maryland, Virginia, and the Carolinas. The temper of the volume is exceptionally kindly for an English visitor and writer of this period, and it is a lively description of a country, with his personal adventures in them, and the book very entertaining and shows the remarkable changes that have occurred in the country.

THE ANATOMY OF NEGATION, by Edgar Saltus. New York: Scribner & Welford, 12mo, 320 pp. Mr. Saltus, himself, a pronounced pessimist, has already written and published "The History of Disenchantment," rendering a very disagreeable, not to say oppressive, subject, somewhat attractive by the grace of his style. In this volume he gives the history of negation, from the origin of the Hindu system down to the days of the French League of Lisle. The author offers no explanations, makes few criticisms, and simply records the anti-theistic views of writers, as he follows down the ages, without attempting to defend or oppose them. It is a dreary outline, only illuminated by the clear and vigorous style of the author, and presenting in the most favorable form the opinions of the leading opponents to revealed religion, with sketches of their lives and characteristics, the book offers an interesting study to Christian students.

AMERICAN PATRIOTISM: An Essay, by Charles Bishop. New York: G. P. Putnam's Sons, 12mo, 25 cents. This little volume contains an able discussion of the duties of American citizenship as to the choice and election of magistrates, with the perils to which we are exposed. The author considers very fully and sensibly the question of civil service as contrasted with the "spoils system." This is a very wholesome little manual for our young people, as well as their seniors, to read.

CASSELL'S PUBLIC SCHOOL FRENCH READER, by Guillaume St. Conrad. New York: Cassell, 12mo, \$1.00. For sale in Boston by Little & Brown. This reader is prepared on a sensible principle, being graduated to the progressive acquaintance of the young student, by the gradual grammar. The new words in each succeeding lesson are distinguished by larger type, and a full vocabulary is given at the end of the book.

A QUESTION OF IDENTITY. Boston: Roberts Brothers, 16mo, 51. This is the latest issue of the No Name Series of fiction. It is a pleasant, old story, but not a strong novel with a purpose. Its plot turns upon the natural mistakes arising from the striking similarity in person (not in character) of twin sisters.

John B. Alden, New York, issues Vol. 2 of his illustrated History of FRANCE, by Guizot. These volumes are very handsomely published, with the illustrations of the royal octavo edition, and on good paper, in clear type. The octavo edition costs \$1.00. Mr. Alden will sell his edition of eight volumes for \$6. A reduction of 81 from these prices will be made if the set is subscribed for before March 1.

From the same House we have an edition of NATURAL LAW IN THE SPIRITUAL WORLD, by Henry Drummond. F. R. S. E.—a neat, narrow 12mo, and sold for 40 cents. This able work is well known. It has been sharply criticized as to some of its positions, but all admit the signal clarity of the argument and the vigor and richness of the argument and illustrations of his volume, and the re-formation it brings to theistic and spiritual truths.

The same busy publisher issues Alden's HANDY ATLAS OF THE WORLD, containing 138 colored maps, diagrams and tables. Small 16mo, 25 cents. This is a particularly handy little manual for the traveler in his satchel. Its tables are full of late and valuable industrial, commercial and political information.

There is no limitation to the variety of Mr. Alden's publications. He issues a new volume of the No Name Series, Stoughton Potwin entitled THE TRIUMPH OF LIFE. 12mo, 50 cents. In this book the author, who is well known as a defender of the doctrine of conditional immortality, and the final annihilation of the wicked, presents the philosophical and scriptural grounds of his belief. The volume is written in a reverent spirit and with marked ability, but the positions have a wide variety of different interpretation of the revelations of the New Testament as to the "last things."

SOCIAL STUDIES, by R. Heber Newton. New York: G. P. Putnam's Sons, 16mo, \$1.00. This volume is designed for the use of the young man who has made his name so conspicuous by his liberal criticisms upon the Bible and the evangelical system of salvation. The present work embodies ten periodical social topics, written for the purpose of delivering before public bodies. They exhibit much vigorous thinking and good sense, and offer many suggestive and practical considerations for the settlement of the present disturbed condition of the industrial world.

CHRISTMAS EVE AND EASTER DAY. AND OTHER POEMS, by Robert Browning, with notes by Heloise E. Hersey and a preface by J. Rolfe. A. M. 75 cents. Boston: D. Lothrop & Co. The Hersey memorable introduction by a Miss Hersey, and the poem "The Poet's Grave," are particularly noteworthy. Her notes also elucidate the more difficult lines of the poems. These poems give a fine illustration of the great poet's manner of treating the sublime subject, and will amply justify the high tribute paid to his genius by Archdeacon Farrar in his late lectures among us.

THE POISON PROBLEM; or, the Cause and Cure of Intemperance, by Felix L. Oswald, M. D. New York: D. Appleton & Co. 16mo, 128 pp. This excellent little manual, from an experienced professional pen, treats, with marked clearness and force, of the alcoholic habit and its results, of the causes and physiological effects of intemperance, of its social and economic evils, and of prohibition as their only effective cure, with subordinate measures to rescue the tempted. It is an excellent contribution to reform literature.

Phillips & Hunt, Book Rooms, New York, publish a revised edition of the tenth thousand, of PARLIAMENTARY PRACTICE, by Rev. J. B. Neely, D. D. This handy little manual should be in

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Zion's Herald.

WEDNESDAY, MAR. 2, 1887.

THE HOUR OF THE YOUNG PEOPLE.

It usually occurs that when the providential hour arrives for some important practical movement in the Christian Church, the impression of its necessity becomes quite general, and various experiments are originated to meet the call. There has been a growing conviction that something should be attempted to interest more deeply and practically our young people in Christian work. Very much more attention has been given to this in the Sunday-school. Cultivated teachers are secured as far as possible; a higher order of religious literature for young readers, and attractive as well, has been coming from the press, and many devices have been tried to make the circles of the church scenes of pleasant resort for the young people.

Simple social gatherings in the parlors of the sanctuary, after a time, become monotonous and wearisome, and the temptation has been to make these sociables more and more secular in their character, and to introduce modes of amusement that were quite out of harmony with the place where they were enjoyed, and which were neither of an improving nor wholesome character.

It has been felt that something more substantial and inspiring is called for—something to develop the talents of the young workers in Christ's vineyard, some practical forms of usefulness, something that would more immediately and effectually interest the new disciple in the great mission of the church, and awaken loyalty to the denominational body with which he is connected.

How general this feeling is, appears from the many contributions upon the theme sent to our religious papers, from the many local societies now being formed among this class in our churches for mutual improvement and Christian activity, and from the formal organizations which have of late been established. Our Congregational brethren have instituted, with good success, in many of their churches, "Societies of Christian Endeavor," with newspaper organs in their interest. The great reforms and charities of the day seek auxiliaries among these youthful laborers, and institute regular meetings, with instructive exercises. That most remarkable intellectual birth out of the Sunday-school idea of the day—the Chautauqua Circle—has shown the breadth and importance of this hitherto unoccupied field, and has awakened an enthusiasm for wholesome Christian learning throughout the land that the world has never witnessed before. The father of this movement, who is at the head of our Sabbath Biblical instruction also, felt the further need of a local institution in connection with all our denominational churches, which should unite the young people, in some interesting and improving manner, with progressive readings and intellectual and religious exercises, drawing out and training their natural talents, and securing an enriching acquaintance with the history of the church and her early heroes—a society which should become an inspiration to personal consecration, also, to some form of service in the Master's great vineyard. This institution Dr. Vincent, in memory of the University where John Wesley was educated and commenced his life of active service in the Master's vineyard in a club of young men, has named the "Oxford League." Its plan and purpose, its organization and practical details, have all been carefully elaborated and published in our papers, and its interests are specially

considered in the beautiful weekly paper bearing the winning title of *Our Youth*.

It is this same prevailing impression that has inspired the call for the convention in Boston, to be held March 3, and has secured for it a remarkable response from many of our pastors and laymen, and especially from our young members themselves, as has been seen in the contributions that have lately been published in this paper. The general call is for some well-arranged but simple organizations in our churches, to secure a constant intellectual growth under religious auspices; to discover and draw out the latent talent of the young membership; to create a disrelish for simply sensual enjoyment, for the lighter forms of literature, and for purely worldly and unwholesome modes of recreation; to give persons who will soon take the places of the departing generation, a clear knowledge of our position as Methodists among the Christian families—our doctrines, discipline, distinguishing modes, and wonderful history from our Oxford birth to the last established seminary—and to prepare these youthful soldiers in Christ's army for the great fight of faith before them.

We doubt not the convention, with its able young participants, will awaken fresh interest in this direction. Much, of course, will depend upon the pastors, although in some instances active young Christians have taken the initiative, and called upon the minister for his presence and benediction. The thoughtful pastor will see at once what a power for good such a society in the church may be made. It holds in itself, under the divine blessing, the solution of the important question: How shall we awaken denominational loyalty in the hearts of our youth? It offers the best antidote to the intensely worldly spirit of the hour, and may become the best defence against those forms of youthful enjoyment against which the church raises her voice. It certainly puts forth an adequate claim for the sympathies and hearty support of Christian parents and pastors, and deserves to receive, wherever practicable, an honest, intelligent, and persevering trial.

ANTEDILUVIAN DISCOVERIES.

The title given above may startle some readers, who may be disposed hastily to say—Impossible! The flood of Noah destroyed everything on earth. Did it? No. There are written records now in existence which have been on the earth in their present condition a thousand years before the Deluge, and we propose to give a brief account of a recent discovery of tombs and coffins which are said to date from the time when Methuselah was living, and even long before Adam died.

Major-General Francis Greenfell, an officer in the British Army, is now at Assouan in Egypt, with the English Army of occupation there. Assouan, the ancient Syene, is said to have been a frontier town between Egypt and Nubia B. C. 4000. This date carries one back to the creation of Adam, according to Archbishop Usher's chronology, but recent discoveries in Chaldea, Babylonia, Persopolis and Egypt, have demonstrated that Usher's chronology is of no value regarding patriarchal times outside the Bible narrative. Syene was a populous city, and had an extensive necropolis. On examining the western bank of the Nile last year, Major-General Greenfell found steps concealed under the sand, leading to the rocky eminence there, and he resolved to trace where the steps led to. Laborers were set to work under the direction of the British consular agent, and after much labor the entrance was found to two tombs of the sixth dynasty of Egyptian kings, B. C. 3400. This takes one back to the period when Adam was living, and, indeed, two hundred years before he died and nine hundred years before the Deluge. It was evident that such a discovery was of the greatest importance historically and otherwise. Carrying on his researches, he discovered two inclined planes, with steps on either side, to enable the people to haul up the sarcophagi and mummies from the Nile to the tombs. Clearing away more sand, other tombs were found of the twelfth dynasty B. C. 2100-2080; but for want of funds only one of the larger and older tombs could be then explored.

During the past winter, the trustees of the British Museum sent over to Egypt Mr. Edward A. Wallis Budge, who has charge of the mummy department in the British Museum, an accomplished Egyptologist. He has examined three of the tombs—those first discovered—and has published a long and deeply interesting record of what he saw, some of the main points of which are here given. If funds are supplied, it may lead to the opening of a dozen, or a score, or even a hundred tombs, all of them containing mummies of persons of high office and distinction in Egypt during one thousand years or more, as the whole rocky eminence seems to be a continuous series of tombs embedded in sand, the accumulation of ages long since past. Now that the famous Sphinx has been unearthed, we may look forward for the discovery of much buried treasure in Egypt back into the centuries long before Christ, and long before the Israelites dwelt there.

Assouan, or Aswan, Coptic Swan, Greek Syene, is the place Ezekiel mentions (29: 10): "I will make thy land desolate from the tower of Syene to

Ethiopia;" and desolate it has been, and still is. It is a little below the island of Elephantine. The sandstone formation rises into a bold ridge; the eastern side slopes to the Nile, and is covered with sand. The rock has been scarped in many places, and clearing away the sand from the first landing where the rock was perpendicular, the remains of ancient tombs were found. There were 250 steps from the entrance to the tomb to the bank of the Nile, the passage ten feet wide, each step about eighteen inches deep. This shows the way in which heavy coffins and sarcophagi were hauled up from the river to their last resting-place, five thousand years ago. On entering the tomb, Mr. Budge remarks, the tomb was filled with fragments of coffins and human remains. Various chambers were found where bodies had been deposited.

Finding traces of more steps, they were cleared, and a second tomb was discovered. The labor of removing the immense mass of sand and broken stones was enormous, but they were rewarded with success. These two tombs are now known as No. 25 and No. 26 for all future reference.

Tomb No. 26 was built for an hereditary prince named Metchu, a member of the highest council in Egypt, who held the priestly dignity of preceptor in the Temple of Chnumis, and was the most important ecclesiastical, military and civil dignitary in the district. The wall of the tomb has been smoothed and on it is painted various scenes representing the official duties of this great man. He holds scepters in his hand, indicating his rank, and leans heavily on a crutch, indicating lameness. He is accompanied by his son, who was president of the priests of Ka, or genius. The scenes represent ploughing, sowing, reaping, and the pictures are painted on pillars in the tomb. An inscription on a slab, in hieroglyphics, reads thus: "May Anubis upon this hill, the lord of Tesart (the grave), give a royal oblation; may Osiris, at the head of Tattu, give a royal oblation; may they give thousands of cakes and loaves of bread, thousands of vessels of wine, thousands of oxen, ducks, rams, gazelles, to the hereditary prince, the chancellor, the councillor, the preceptor Metchu, the devoted follower of the great God of heaven." Beneath the inscription in relief are two figures of Metchu. Only part of the tomb has been cleared.

Near the entrance to Tomb No. 26, hieroglyphics have been carved, but are partly decayed by time; but enough remains to tell the greatness of the man interred there. The part that remains informs us that the deceased was a high official in the government of King Ra Nefer-Ka, or Papi II. This fixes the date of the tomb, as he was the fourth king of the sixth dynasty; and that, according to a consensus of authorities, was about B. C. 3400, or about nine hundred years before the Deluge. So says Mr. Budge, who wrote the description of what he saw. Various objects found at Elephantine have on them the name of King Ra Nefer-Ka. Engravings of some of these things will be found in "Marianne's Monuments Divine." Over the entrance to the tomb is a palm tree, on which is inscribed: "Ben, the hereditary prince, chancellor, councillor, preceptor, the faithful servant of the god Osiris in his every place." On each side of the tomb are full-length figures of Ben, with his wife, the priestess of Ather, and his son, the Ka priest. Another inscription records his dignities and titles, and adds: "He was governor, and carried out all the wishes of the king in the foreign lands south of Elephantine." The interior of the tomb forms one large hall, 104 feet by 47 feet. Tomb No. 25 looks much older than No. 26. The tomb of Ben is in the southwest corner, and inscriptions upon it record his titles and contain the usual prayers for material things, as oxen, ducks, wine, and bread. On the west wall is a scene in which Ben and his son are seen in boats, spearing fish among papyrus plants. Above this is a niche, in which there was a squatting figure of Ben. There are several chambers leading from this tomb yet to be opened.

A little to the north, another tomb was entered of one of the great rulers of Elephantine during the twelfth dynasty, B. C. 2080. He was called Se-Reuppu, or the child of years. There are several chambers in this tomb, and niches in the wall, without inscriptions, excepting that to Se-Reuppu. Above his head are four lines in hieroglyphics, which say: "I have come to this land of the under-world, after a good old age, like unto that of my fathers." His mother, Sati-betep, a priestess of Ather, and his son, Anchu, are making offerings to him. At the end of a passage is a chamber, with four pillars, on each of which is a colored figure of Se-Reuppu, with a list of his titles. The wall of another chamber has painted on it a picture of Se-Reuppu, and above it two inscriptions which read: "The devoted servant of Sati, the lady of Elephantine and Neb-Anchu, Ra-nub-kaw, (Amennahet II.) Necht." "The devoted servant of Chnum, the lord of Elephantine, Ra-nub-kaw, Amennahet II. Necht." The chief of the soldiers who guarded the gate of the tomb, the superintendent of the soldiers of Elephantine, the warden of the marches. He was so great a man as to be allowed to add the name of the king to his own name. King Amennahet II. reigned B. C. 2500; hence we know the time of the making of the tomb, which was about the time of the Deluge, and long before Noah died; in fact, he was living contemporary with Methuselah. The freshness of the painting in this shrine is surprising, and the colors are wonderfully true to nature.

The finding of these tombs, and the names and dates they record, help to confirm the opinion often expressed, that Egypt was peopled before the Deluge of Noah, and that the flood did not reach Egypt; hence these paintings and bright colors of date long before the flood are preserved to us.

There is much more knowledge of this kind yet to come. There is a mummy case, and the body in the case, which dates prior to the date of the Deluge.

EDITORIAL COMMENT.

The brethren of the Theological School have formed a kind of city missionary band, somewhat after the order of the North End Mission. They march around the vicinity of their special field, holding a meeting on Wednesday evenings in the chapel of the North End Mission. They march around the vicinity with cornet and vocal music, to gather in the audiences. Last Wednesday evening, as the police of the city were called away by the South Boston strike, they were attacked by a mob of hoodlums and professed Roman Catholics, and received some injury to their garments and a few painful wounds. They will, however, continue their protection in the future. It is good discipline for the young preachers, and their labors will not be unattended with the best of results; we bid them Godspeed and a good harvest!

By the law of Massachusetts a very full census of population, social statistics, manufactures, commerce and public institutions is taken every ten years. At the head of its bureau of statistics is the best-equipped office in the country, with both a national and international reputation.—Hon. Charles D. Wright. The decennial year was 1885. With the experience of previous years, the present State census, which is rapidly approaching completion, promises to be one of the most thorough and satisfactory that has been made. The whole work will be included in three octavo volumes. The first, which will be issued in two parts, is devoted to population; the second to manufactures, fisheries and commerce; and the third to agricultural products, mines and quarries. Part first of Volume I is just out, making a stout octavo, and is devoted to social statistics. It is a volume full of interest to the student in social science, and affords the authentic basis of many convincing arguments in the various reform questions of the hour. We have not time to gather out the most suggestive facts from this exhaustive report, but hope to secure a worthy review from one of our expert correspondents hereafter. The present population of the State is 1,942,141—a few hundred more than that of the city of New York. The centre of population for the whole State is within a mile radius of the State House. The population of the cities and towns within a radius of twelve miles from the State House is 731,746, which is 37.68 per cent. of all its inhabitants. The gain in this district during the last ten years has been five per cent. greater than that of the whole State. This shows the tendency of the hour to concentrate in large cities, and occasions one of the most serious moral problems of the day. Of the population of the State, 1,009,257 are females, and 932,884 males. There has been a slight percentage of increase of the former over the latter as compared with the census of 1875. The net excess of females over males in the cities is nearly three times as large as in the towns. The two cities which have enjoyed the largest proportionate increase during the decade are Brockton, nearly 100 per cent., and Haverhill, 71.56. The town with the least increase in population is Gosnell, in Dukes Co., having only 122 of all ages. Boston has now over 20 per cent. of all the population of the State; and as it powerfully influences the whole State for good or evil, there seems ample ground for the interest the General Court is called upon to take in its municipal legislation. The old Bay State stands the second in regards population among its Federal sisters, and second as to density of its residents, having 221.8 inhabitants to a square mile. Our little neighbor Rhode Island, of course, has less room to bestow upon its citizens, crowding 254 into the same space. Belgium, on the European Continent, has a population of 481.71 to the square mile; the Netherlands, 312.86; Great Britain and Ireland, 289.92; and the whole United States but 13.92. Only the small agricultural towns in the State decrease, but most of these have lost population by the transference of a portion of territory to some new town, as Edgartown, which has given 542 to Cottage City. The whole number of voters in the State is 442,616. There are 424,415 families in Massachusetts; their average size being 4.58. The proportion of marriages among the foreign-born population is much larger than the native-born, and the divorces are more than six times less. There are 1,037 divorced males and 1,919 females in the State. The average death age of the State is 34.23 years. 65.86 per cent. of the population are native-born; of the foreign-born—34.12 per cent.—15 per cent. are British, and 17 per cent. Irish. Of the population of Boston, 233,682, or 59.86 per cent., have had a foreign parentage; 121,720 are of native parentage; which gives a lively idea of the remarkable change which has occurred in the character of the population of the Puritan city, and a significant intimation of its probable future. But we must not delay upon these very interesting and instructive figures. The State is certainly to be congratulated on its very efficient chief over this important bureau. The whole completed work will be expected with much interest.

Personal and Miscellaneous.

Rev. George H. Bates, of the M. E. Church, Plymouth, Mass., has been appointed Chaplain of the County Jail, and has accepted the office.

The strong article by Dr. Sherman on our second page, denunciatory of the propaganda of certain Swedenborgians, was not inspired by a similar article in one of our exchanges. It was received at the office several weeks ago.

Rev. Sam Small has been engaged to hold a series of revival meetings in the Walnut St. Methodist Church, Chelsea, commencing with Wednesday evening, March 3. The services will be held afternoons and evenings after Wednesday, and will continue over Sunday, and possibly over two Sundays. Mr. Maxwell, the singer, will assist him.

The Concert Exercise for our Sunday-schools at the coming Easter Sabbath, issued from the Mission Rooms, New York, is now ready, on sale at the Book Rooms and in the depositories, at \$2.50 a hundred copies. It is very neatly published, and has been arranged by Rev. John O. Foster. It is made up of Scripture, song and fresh missionary intelligence, and will make an evening, or afternoon, exercise for the Sabbath that will be delightful and profitable to old and young.

Rev. Wm. H. Claggett, an evangelist of St. Louis, publishes a lecture which he has delivered with good results in communities where modern Spiritualism prevails. He calls it, "The Mask Torn Off." The lecturer certainly exposes many of the crudities, follies, frauds and the unscriptural character of its assumptions, but gives it too much credit in accepting it as largely the work of the devil and of evil spirits who communicate with their deceived earthly dupes. We cannot believe the fallen angel finds it necessary in his work

of deception to descend so low as this. The apparent marvels of the case can be readily accounted for on other grounds.

The fifth annual report of the Woman's Home Missionary Society of the M. E. Church is a remarkable document, filling 162 octavo pages. The annual meeting was held in Detroit, Mich., last November. We had a full report of it in our columns at the time, but the reading of the addresses and the corresponding secretary's résumé of the work of the year, gives a more vivid impression of both the breadth and necessities of the field for which this noble Society is cultivating. It finds its mission among the Indians, Moros, Spanish and Chinese people of the land, and among our colored citizens and the large emigrant population pouring into the country. God bless the women! They have entered upon a vast work, and deserve our sympathies, prayers and large contributions.

Bishop Wilson, of the M. E. Church, South, who is making the tour of the world, having visited the missions of his own church in China, had reached India by the middle of last January. His visit to Calcutta was very welcome one on the part of our brethren there. Of his sermon in Dhurrumtollah St. M. E. Church (Dr. Thoburn's) on Sunday, the *Indian Missionary* says:—

"Bishop Wilson's sermon last Sunday evening was a wonderful and powerful exposition of the 'Purgatory' and 'Limbo' theories, and I shall be clean, wash me, and I shall be whiter than snow.' The resolute eloquence, and the large number of valuable thoughts scattered along the course of the main idea, would have made an impression in London. The preacher's Gospel was that wherein his power lay. . . . The Bishop, we are sorry to say, left almost in a weak, almost critical, state of health, but he gained strength on the voyage to China, where his duty was to inspect the grand educational institution of his church in Shanghai, an institution as remarkable for China as the Madras Christian College is for India."

For seven years the *Musical Herald* has issued weekly from the New England Conference. It is easily at the head of musical publications in the country, and is the only one that makes church music a specialty. Of late it has introduced a very interesting branch relating to music and missions. A glance over the last bound volume discloses the breadth, variety, practicalness and substantial value of this artistic periodical. Dr. Tompkins, with a large corps of assistants, supervises and fills its pages.

This gives us an opportunity to call attention to a petition now before the Massachusetts Legislature in behalf of the N. E. Conservatory of Music. There is a movement started to secure a State School of Music, like the present School of Art. Here is one already at hand, with years of experience, an accomplished faculty, remarkably appointed, and with a national reputation. The State has but to add to its endowments a sum adequate for the support of State scholars, and without further expense has an institution in the highest state of efficiency, with the broadest curriculum, already established.

Rev. W. L. Phillips, of Brooklyn, N. Y., late of the New England Southern Conference, writes:—

"Will you kindly announce in the *HERALD* the death of a 'brief but severe illness, of my wife's mother, Mrs. Jane Stearns, of East Pembroke, Mass. She left us this morning (Feb. 21) for heaven. She was a saint in the home, a faithful worker in the church. My wife, who was an only child, feels her loss keenly. She was 73 years and 6 months."

The Prang Educational Company, Boston, issues an after a brief but severe illness, of my wife's mother, Mrs. Jane Stearns, of East Pembroke, Mass. She left us this morning (Feb. 21) for heaven. She was a saint in the home, a faithful worker in the church. My wife, who was an only child, feels her loss keenly. She was 73 years and 6 months."

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This affecting incident is given in an exchange as occurring in the M. E. Church at Mt. Vernon, N. Y., a few Sunday evenings since:—

"A little girl, frail, but very bright, came with an older sister to the altar for prayers. Her father, the pastor, sat in his pew. After a brief prayer, the child rose from her knees, went to her father, put her arms about his neck and whispered, 'Papa, I can't stay there without you.' The father was deeply moved, and permitted his little one to lead him forward as a penitent sinner. The effect on the audience was wonderful. Many rose and asked the prayers of God's people. It was the turning-point in the work. More than fifty have since been happily converted, and others are seeking."

A telegram from Cincinnati, sent by Dr. Rust, announces the triumph of principle over expediency in the Board of the Freedmen's Aid Society at their special meeting. It was decided that there should be no exclusion of colored students from their schools. Prof. Caulfield's resignation was demanded. If refused, a notification of the termination of the contract with the trustees of the institution is to be sent to them. We ardently hope that this manly and Christian stand of the Board will be recognized throughout the church by special and large contributions to the Society.

We received too late for publication in this issue the report of the action of the Board of Managers of the Freedmen's Aid Society. We give this week the happy result which was reached at their very important and full meeting on the 22d of February, and will publish the report itself next week. Washington's Birthday never received a better recognition than by this meeting, and its action. The "Father of his Country" always revolved in spirit against slavery. The church will now take a long breath, and offer hearty thanksgiving to God. We trust an unusually large contribution to the funds of the Society will be the worthy response of all our churches.

Our Presbyterian brethren of New England have a very modest, but a very neat, denominational organ. It is called *New England Presbyterian*, and is a small quarto sheet, neatly printed on colored paper and issued monthly. Rev. Jos. W. Sanderson is editor, and he exhibits good taste and excellent skill in his first issue. There is little in the sheet which a loyal Arminian Methodist would not heartily say amen. Rev. Bro. Scott, who writes of the Evangelists Jones, did not hear him. It is not wonderful that he should speak of him with some qualifications. Hear him next time, and then criticize.

Rev. Dr. Deems, pastor of the Church of the Strangers, New York city, left his card at the office, on Saturday, in our absence. We were sorry not to see his genial face, and renew a long-continued friendship. He ex-

changed on the Sabbath with Dr. Gregg, the pastor of Park St. Church.

If all our churches this year exceed their estimate for the Preachers' Aid fund, as many times as the Newton Church, with its seventy members, there will be a good sum for distribution in the society's treasury. Its contribution last Sunday for this purpose reached \$130.

Rev. H. F. Fisk, of the Northwestern University, writes, Feb. 24:—

"It will interest you to know that Dr. Cummings' friends in Evanston and Chicago propose to surprise him with a visit on the evening of March 3, his seventieth birthday. It is probable that a gift in money of \$1,000 (or, possibly, \$1,200) will be made. It is very likely too late for any concert of action on the part of his friends in the East. It may be that individual friends will desire to send a word of greeting, and they should wish to enlarge the substantial offering of friendship and respect by any contributions, I shall be very happy to be the agent of their good-will."

The historical Old South Church of Reading, Mass., a cut of which appears on our first page, has a *Voice*. It is the "organ" of the Christian body working within the venerable walls—a particularly neat and well-filled little sheet, edited by the pastor, Rev. J. H. Humphrey.

The excellent report of Rev. S. W. Dike, of Royallton, Vt., made at the annual meeting of the National Divorce Reform League, of which he is corresponding secretary, has been issued in print for general circulation. It shows the hopeful progress already made by the Society, the fruitful and abundant labors of the secretary, and the claim that the movement has upon patriotic and Christian men.

The meeting of the Social Union on Monday evening, the 21st, was one of special interest. There was a large attendance. The address of the evening was by Prof. S. F. Upham, of Drew Seminary, who had performed excellent service in the vicinity on the preceding Sunday. His speech was a warm, earnest, familiar and eloquent talk to the representatives present of the "people called Methodists," which was both pleasant and profitable to hear.

Washington's Birthday was observed in the city by the general closing of stores and the subsidence of active business. The Young Men's Christian Association had interesting receptions, and a specially entertaining service for the young was held at the Old South Church, where prizes for historical essays were distributed and a fine address was given by Mr. Coffin. Wesleyan Hall was crowded in the afternoon to hear Mrs. Livermore speak forth, in eloquent and pathetic words, the call for matrons in police stations where arrested women were temporarily confined—a crying want that, we trust, will soon be met.

The *Indian Witness* of Calcutta announced, in its issue of Jan. 8, the presence in India of Dr. Abel Stevens, the historian of Methodism, with Mrs. Stevens. They are taking the round-the-world tour, reaching the United States at San Francisco. Dr. Stevens has a son and daughter in California. They have as traveling companions Mr. James H. Taft and wife of Brooklyn, N. Y. The latter has a son in China whom they will visit.

Hundreds of converts are being received into our churches all over New England at the present time—a wonderful harvest of souls! They need instruction as to the way of life, and as to the doctrine and polity of the church which they propose to join. There is no better manual to place in the hands of these new disciples than the "Catechism and Compendium for Probationers," prepared by Rev. S. O. Garrison, and published at our Book Room. In paper covers it is sold for \$1.50. It contains just what every pastor would wish to say, and to place in the hands of these young converts. Dr. Vincent commends it in warm terms, and no minister can examine it without being impressed with its usefulness.

Mr. Walworth, the able representative from Newton, has presented an important matter for action by the present Legislature, which was, this week, considered before a committee. He proposes to defend the vicinity of our railroad stations from liquor stores in the same way that our school-houses are guarded. These saloons now are actually crowding out all other forms of business in the immediate neighborhood of our depots. They are offensive to the eyes, objects of continual temptation, and besides, become a great and constant inconvenience to dwellers in the suburbs, in crowding all the stores containing necessary family supplies far away from the door of the stations. We heartily commend Mr. Walworth's bill, and with a favorable consideration. He has prepared a very significant chart which shows the relation of these saloons to the Old Colony and Albany depots. It is of itself a very effective argument in support of his object. Temperance men will heartily approve the movement.

We have now two institutions for the training of foreign missionaries—one in Chicago, of which our readers have had an interesting description, and one at Wesley Park, Niagara Falls, Ont., under Mrs. Osborn, a returned and experienced missionary. She has opened her home for the school, in the earnestness of her interest. The tuition is free, and the board is placed at a nominal rate. The site on the Canada side overlooking the great Falls.

Our London correspondent writes:—"Rev. Dr. Wm. F. Warren, of Boston University, is now in London, enjoying the rest and recreation he needs. All the month of January heavy fog covered London; on February there came a hard dry frost and bright sunshine, and with that change came Dr. Warren to this city, where he met a cordial welcome from a few friends he knew. It was a pleasure to see him promenade the palatial squares in West Central London during the hours of sunny hours of each day, and when too cold, he took a stroll along the numerous galleries at the British Museum, where a summer temperature is kept up day and night. There he has occasionally had a pleasant interchange of thought with some of the scholars met daily to be found there. The Doctor is stronger and brighter already for his first week's sojourn, and the near prospect of vigorous health adds to his daily joy. He sees *ZION'S HERALD* weekly, so keeps up his home news."

Historical Society Meeting.

The last gathering of our New England Methodist Historical Society, held on the afternoon of Feb. 24, as well as that held just prior to the regular annual meeting, will not soon be forgotten by those so fortunate as to be present. As on the former occasion, the memorabilia identified with another of the historic Methodist churches of New England was the theme of a solid hour of heightening interest as the "scribe(s) well instructed into the kingdom of heaven brought forth out of their treasure things new and old." These instances of the Broadfield Street and the Bristol Churches, the older the well-wooded facts brought out the better—not intrinsically, perhaps, but by reason of the clearer, stronger light in which the former can be more appreciatively seen to-day as they are contrasted with the later but equally creditable record. Dr. S. F. Upham, on the recent occasion, and

Bro. W. I. Haven in the former instance, are both richly entitled to the gratitude of the Methodist Church for the fidelity with which their work was performed.

Among the donations to the archives of the Society reported by the librarian for the past month, and which are becoming increasingly interesting in number and value from month to month, were two of no mean interest to all antiquarians—the one an installation sermon by the well-known Dr. Charles Channing, of the First Church in Boston in 1794, and the other two MSS. sermons by the equally well-known Rev. John Williams, of Deerfield Valley, whose home in 1794 was invaded by the Indians, his two children savagely killed before his eyes, as was subsequently his wife. A casual glance at Dr. Channing's sermon, which was devoted largely to the incultivation of the duty of all men to pray, and was most pronounced against the old Calvinistic dogma on that point, suggested the wish that his multitudinous published works during his sixty years' incumbency of the First Church pulpit, had contained no more interesting than this one, on the above point at least.

E. A. MANNING, Rec. Sec.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. L. B. Bates, D. D., presided. Rev. J. M. Avann led the opening devotions. The order of the day was taken up, and Rev. J. O. Knowles offered a series of resolutions in reference to the action of the Freedmen's Aid Society, which awakened considerable discussion, when the reading of a paper prepared by Dr. Clark was called for, which, awakening discussion, the whole question was referred to a special committee, consisting of Rev. Drs. Clark, Knowles, Crawford, Hamilton and Eli; to report next Monday morning, said report being made the order of the day at 11 o'clock. Drs. Hurlbut and Reid were introduced, and made a few remarks.

Lovell, Central.—The Clara Cushman mission band, recently organized among the young people of said church under the charge of Mrs. Sweetser, had a sale and entertainment on Wednesday evening last. The exercises were very interesting, and \$20 was realized for the funds of this society.

Boston.—The members of the Chautauqua Literary and Scientific Circle had one of their enjoyable times on Saturday last in the observance of "Founder's Day." The founder of the Chautauqua movement ever owes much to Dr. Vincent, and every year the Chautauquians of New England seek to do him honor, and advance the Chautauqua idea, by holding a banquet. This came off last Saturday in the Melomelon. Mr. T. D. Cook, the well-known caterer, provided an elegant dinner, to which about 325 sat down. Rev. O. S. Baketel presided, and in a brief address introduced Prof. W. F. Sherwin as toastmaster. Addresses were made by Revs. A. E. Dunning, J. T. Duryea, Edward Everett Hale, J. L. Hurlbut. The New England Assembly Orchestra furnished music. It was voted that next year the banquet be held on Washington's Birthday. In the evening a reception was tendered Dr. Hurlbut by the circles of East Boston, at the beautiful home of Mr. J. D. S. Pearson. Rev. S. L. Baldwin, D. D., presided. Addresses were delivered by Drs. Hurlbut, Baldwin, Horr, Revs. W. I. Haven and O. S. Baketel, and Messrs. J. H. S. Pearson and Elmer Allen. A dream in the form of an original poem was read by Miss Lucy Woodwell. The evening was delightfully spent.

On the Sabbath Dr. Hurlbut preached a fine sermon in the Saratoga St. Church, in the afternoon addressed the Sunday-school workers, and in the evening preached at Lynn Common.

Springfield, Grace Church.—The Sabbath congregation numbers about five hundred. Last Sunday there were three hundred at the Sunday-school, and 178 of these at the morning preaching service. The pastor's Bible class has sixty young men. Four persons attended prayers last Sunday. The missionary collection will be more than doubled. This has been a year of delightful harmony in all the church operations; and the future is most promising. Rev. W. J. Heath is pastor.

Auburn.—The January meeting of the LaSalle Missionary Society was addressed by Miss Marion Butterfield of Wakefield, who took for her subject "Co-Workers with God." Perhaps no speaker has helped the society more than Miss Butterfield in earnestness the aim of its work. Her earnest portrayal of the purpose, method, and motive of God's work gave the Society a new insight into the possibilities of

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

By actually praying, we shall know more about the efficacy of prayer in a single twelve-month than we should find out by metaphysical speculations in a thousand years.

Men may go alone very comfortably when there is no cloud of trial in their sky; but when the tempests of sorrow and evil beat in fury upon the heart, then the man must have God, or be without hope.

To quote poetry in the pulpit is neither wrong nor unbecoming, provided it be done sparingly and with sound judgment. But there is no poetry so well suited to citation in the pulpit as that which proceeded from the pen of inspiration. What uninspired words are comparable to the songs of David as instruments for moving the thoughts of men heavenward? St. Jerome, in his Commentary on the Psalms, writing of their use by the Christians of his day, said, "David is our Simonides, our Pindar, our Alceus, even our Horace." May not we of these times apply his sentiment to our modern poets? Are not their richest thoughts derived from the poetry of the Bible?

After Columbus had conceived the thought of a new world, his desire to find it sharpened his eyes to see the value of the evidences of its existence. "To have been without this wish," says Mosley, "would have been to be without the power of seeing these evidences." In like manner the man who is "without a wish to live in heaven, is without the power of clearly seeing what is revealed concerning it." But when heaven becomes the object of one's supreme desire, the "many mansions" in the Father's house appear to the eye of faith more real than the things visible to one's mortal eyes. They then move one to say, with good old Francis Quarles:—

"Mount, mount, my soul, and let my thoughts
Earth's vain delights, and make thy fall
At heaven's eternal joys; stop, stop, thy
cousers there!"

Afflictions are wisely designed, and if properly improved, will make us better, wiser, happier, purer. How many have been reformed and saved by afflictive dispensations! See Manasseh, son of the pious, godly Hezekiah, who became corrupt and proverbially wicked, but in severe affliction humbled himself in true penitence, and sought the God of his father and found mercy. "When he was in affliction," says the Divine Word, "he sought the Lord his God, and humbled himself greatly before the God of his father, and prayed unto Him, and He was entreated of him, and heard his supplication, and brought him again to Jerusalem, unto his kingdom. Then Manasseh knew that the Lord he was God." See the Prodigal—he is thinking of home; and why? He is perishing with hunger. It was when he began to be in want he resolved to "arise and go to his father." How many will bless God forever for affliction, and can say, "Before I was afflicted I went astray, but now have I kept thy word;" or again with the Psalmist: "It is good for me that I have been afflicted." "Blest be the storm that drives us nearer home!"

TO MY SOUL.

Guest from a holier world,
O tell me where the peaceful valleys lie?
Dove in the ark of life, when thou shalt fly,
Where will thy wings be furled?

Where is thy native nest?
Where the green pastures that the blessed
soul?
Impatient dweller in thy clay-built home,
Where is thy heavenly rest?

On some immortal shore,
Some realm away from earth and time, I
know
A land of bloom, where living waters flow,
And grief comes nevermore.

Faith turns my eyes above;
Day fills with floods of light the boundless
skies;
Night watches calmly with her starry eyes,
All tremulous with love.

And as enraptured I gaze,
Sweet music floats to me from distant lyres;
I see a temple, round whose golden spires
Unearthly glory plays.

Beyond those azure deeps
I fix my thought—on a mansion kept for thee
Within the Father's house, whose noisome
key
Kind Death, the warder, keeps.

—Albert Leighton.

* Read at his funeral at Portsmouth, N. H., on Tuesday afternoon, Feb. 8, 1887.

INDIVIDUAL SUFFRAGE.

BY MRS. ORED NICKERSON.

It is pleasant to find one's own ideas entertained and expressed by persons of eminence. At a late reception given Miss Willard at Washington, Rev. Dr. Newman, in the address of welcome, said, among other good words, the following: "I prefer to address you on this occasion as an individual, rather than as a woman. There is no sex in individuality. Suffragists make a mistake in asking for the ballot because they are women; they should ask it because they are individuals. I welcome you as a citizen who has been too long robbed of her inalienable, and, if I understand the Constitution, constitutional rights."

Individuality should, indeed, be the keynote of the movement. When we think seriously of it for a few moments, we can but be impressed with the absurdity of the idea that a man must do some things because he is a man, that a woman could do better. There is somewhat a sense of the ludicrous in my nature, and when I read lately in

the *Woman's Journal* that five stalwart men of the Boston School Board had been appointed a "committee on sewing," you may be sure I could not repress quite a broad, deep smile. But this is only the outcome of the old but partially exploded idea that man must be at the head of everything, whether adapted or not.

When women are more generally appointed on school boards, as they are getting to be, such an absurdity as the above will hardly be likely to occur. It has been suggested that the number of women on the school boards should be in proportion to the sex of teachers.

Much has been said, especially by the opponents of equal suffrage, about woman's sphere. It has generally been conceded that woman was the knight of the needle; but now that our masculine friends have intruded on that domain, it might not be deemed an unfair exchange for woman to take some privileges that have usually been considered as belonging to men, if she wished to do so. But there is no need of her entering any avenues that are doubtful to intelligent, unprejudiced, and common-sense minds, so many are open to her in the very nature of things call for her presence and assistance.

Home is, of course, the first and most imperative; but in this day, woman cannot properly discharge the duties of home unless her mind is widened by a broader outlook than home walls. She must be conversant, as far as may be, with all outside influences and means that can brighten and elevate her household, and should take her part in securing such laws and proper officers to enforce them as would have a right bearing on the present and future character and destinies of those entrusted to her. The mother-heart fits her to feel for the forlorn and helpless, the suffering and debased everywhere. In the departments of reform which she has entered upon since the inauguration of the W. C. T. U., she not only gets the knowledge of the needs of these classes, but feels the necessity of the ballot to help in relieving them; and, what is much more important, to prevent the evils themselves, and thus save so much time, sympathy and labor for other purposes.

How much need there is of woman's superintendence in nearly all our public institutions! Look at the many enormities of which we hear of late, through the practice of appointing men over women in so many of these departments. Even in a county infirmary in Ohio, there comes to us a record of recent births, in the insane ward, which show not only the inappropriateness, but the criminality, of such appointments. We are glad to see that in Chicago women are appointed as police matrons, and that there is prospect of a similar provision in Boston.

From every part of the land comes the cry of wrong. We do not wonder that a woman writing from a town in Michigan, in which there are eighty-five licensed saloons and twenty-five licensed houses of prostitution, says: "My blood boils with holy indignation when I think that those who authorize by their votes these vile places, are those who call themselves our representatives and protectors!"

What can be done about such kindred laws? Where is the remedy? We answer emphatically, as many of our great statesmen and divines have done—introduce the new and rightful measure, the woman's vote. This Republic, so-called, has been governed long enough by half its people. Bring in the other half, and make a perfect whole. The moral element is conceded by all to be in the preponderance in woman. By all means, then, put her in the government which so much needs such a force. She has shown herself not wanting in business tact, nor in science and literature.

The net proceeds of the Woman's Bazaar this winter were over \$6,000. Two of the most flourishing press associations in the country are conducted by women—Mrs. Leslie, and that of the W. C. T. U.

Temperance people are looking forward with much interest to the question of the submission of the Constitutional Amendment to the people. "Ah! that is right," says one. "Now it is coming to the proper source—the men and women of the land." Not so fast, my friend. The "people" mean only the men; and what are the women? I cannot say exactly, but as regards voting, they are classed with idiots, lunatics, and criminals. At any rate, their existence is wholly ignored politically, in this question as well as others, and that, too, when their vital interests are at stake. Is it any wonder that women of purity, intelligence, and culture feel grievously wronged, that they must stand quietly by, as far as the ballot is concerned, and see men who are the offscouring of the earth help settle this great question for them and theirs?

Verily, "these things ought not so to be." Soon may these laws and customs prevail which are wholesome in proportion as they recognize the individuality and responsibility of each and all. Then shall we be indeed a Republic.

South Harwich, Feb., 1887.

JOAN WHITE'S STORY.

BY MRS. JOHN SMITH.

The Gaysville sewing circle were assembled one sunny afternoon in the "little vestry." The work had been distributed, and the ladies were busy with their tongues as with their fingers.

"But where is Joan White?" asked one. "She is almost always here."

"I do not know," said another. "I suspect she is down to the Eaton house helping get ready for the auction."

"Are they going to sell the furniture?"

"Oh, yes, most of it. Mary Ellen took a little; Jane said she could not afford to take it at the appraisal, and I

don't suppose Maria could use much of it; it would not match her elegant furniture."

"Seems a pity to sell all Mrs. Eaton's things, she set so much by them, and generally got four of a kind so there'd be one left for each of the children. Looked so droll to see four kerosene lamps on the mantel-shelf to light up the sitting-room for them two old folks; but poor Emmeline won't need hers."

"There's Joan now."

On being charged with tardiness, she said that she had been helping to "set out the things for the auction at Clark Eaton's."

"I did not feel able to go, but they would not take no for an answer. Maria said I had been there so much I knew where the things were better than any of them. I have worked there a good deal. I was there when she died."

"Was you, indeed?" said dear good old Grandma Jones. "Did she die happy?"

"Well, I s'pose so; the chief object of her life was accomplished," said Miss White serenely.

"What was the chief object of Mrs. Clark Eaton's life? I should like to know? I did not know as she had any," said Mary Stuart.

"It was to leave the girls five thousand dollars apiece. It was what she lived for. When I first lived with her, it was three thousand, and then when they got about twelve thousand she went up to four, and then to five. They finished the inventory the week before she died—of Clark's estate, you know—and it was twenty-three thousand dollars. She was quite smart then, and told me that three thousand must be more than a plenty to see her through, settle the estate, and buy them a good handsome monument. It was all I could do to keep from telling her that if she'd given Emmeline a quarter part of hers five years ago, she'd probably be here to take the rest of it now; but, says I, 'Joan, she's too sick; besides, you've tried it often enough in Emmy's lifetime, and it won't any use even then.'"

"But you don't believe it, do you, Joan?"

"Indeed I do. I've been back and forth between those two houses when my heart has ached so I'd cry near about half the nights. You know John Stoddard didn't have quite so good a faculty for getting money as Mr. Eaton did, and like enough he didn't have the faculty for saving or spending it so well neither; and I don't think Emmeline equaled her mother; but they wasn't extravagant, and they made what they had go good ways. They never had the health that the old folks had."

"Didn't Mr. Eaton help Emmeline any?"

"Oh, yes, some. They'd give Emmeline a pair of shoes or a calico dress once in a while, or wash up an old gown-skirt and make it over for the children, or some such thing, but no great. I verily believe that two hundred dollars would have saved Emmeline Stoddard's life if she could've had it the year before she died. I thought so then. It would've hired her a girl a year, and John a man, too, for several months; they would've made out to board them. Instead of that, they both overworked and over-worried. John worried because Emmeline didn't have help, and Emmy worried because she did not see how John ever could get the money to pay the next year's expenses. He was just beginning to have rheumatism then."

"Well, I suppose Mr. Eaton's money looked dreadful good to him, and he couldn't bear to part with a mite on't," said Grandma Jones.

"That wasn't the way they talked. They called it that they were saving for their children, and meanwhile they were all growing old and Emmeline was dying without ever seeing a cent of it. Why, I've seen the time when I almost wanted to commit highway robbery on Clark Eaton, and give it to John and Emm. One time, I remember, they were raking and scraping, and going without, and saving to make up a three-hundred-dollar payment, though they didn't hardly know where the children's next shoes were coming from, and at that same time Clark Eaton had eight hundred dollars locked up in his safe and was inquiring everywhere where he could get it out in a safe place. It seemed as if I couldn't keep my hands off'n that money."

"Were John's folks as poor as that?"

"Not so poor but they always had food and decent clothes; but worrying poor, and sometimes I think that was worse. He never had a cent of money. If he sold a dozen eggs, or a tub of butter, or a barrel of apples, it went for spice and thread and little things; if he sold a cow, he brought the worth of her all home in a web of cloth and a barrel of flour, and so on; and if he turned a yoke of oxen, there was always a mowing machine or a lumber wagon stood ready to swallow it. Was well enough; nobody needs to have only daily bread; but they run behind every year and got a mortgage on their farm. They started it the year little Clark had that dreadful sickness; that is, they started it to grow; it was always subject to a mortgage; and they never could much more than pay the interest—sometimes not that. Mis' Eaton used to think it was lack of calculation, but I knew; and I told her that as times were and their family was, there wasn't calculation enough in the arithmetic to make the ends meet; but she couldn't take any sense of it."

"What do you lay it all to her for?"

"Because it was her, mostly. I mind the time when John's ox broke his leg, and Clark said, 'I'm a good mite to give John that odd ox of mine that I was going to fat; but she rose right up and asked if he had sixty dollars to give to each of the other girls, and that scared him. Two hundred and forty dollars was more than he could stand. The rest of them didn't need

it. Jane's husband ain't very well off, but they have only one child and get along comfortable enough. If the children had all lived, they'd be old folks a most. Emmy was the youngest, and was over forty when she died. How they came to s'pose that it would be any pleasure to the girls to live on their own earnings till they was half a hundred, and then have five thousand dollars to die on, I don't know."

"But the mischief did not stop with Emmeline's death. Do you s'pose John Stoddard would've looked at Mary Spear when he married Emmeline? Of course he would not, and Mrs. Eaton didn't like it much when he did marry her, and no wonder; but, says I, 'Mis' Eaton, John has got to do as he can; he's got all those children and that little puny baby, and he's got to have somebody to take care of them. He can't hire, for he hasn't the money, and he's got to marry who'll have him. It ain't a soaring match, I'll allow, but he can't take his pick as he could when he married Emmeline.' Says she, 'Emmeline would've been raving crazy if she had a thought that Mary Spear'd brought up her children; and she would. It is dreadful; they're growing coarse, and they're rough, and I expect their grandfather's money will finish their ruin; it can't be used for them now.'"

"Isn't it best to speak well of the dead if we speak at all?" asked the minister's wife.

"I s'posed some of you would say so," said Joan grimly.

After a minute she resumed: "I don't know as dying runs back to change anybody's work from good to bad, or the other way." Then looking up with a smile, she said: "I need not get provoked about it, for, as I said, I expected it; but I've been thinking about it all day, and says I, here this thing has been burnt into my heart year after year, and I haven't a child on earth and next to nothing to leave to any one; and now I'm just going over to the society this afternoon, and I'm going to tell those women who have both, and implore them to help their children while they're alive, for when they're dead you can't. I've whipped the cat round here for over thirty years, and nobody can say I ever fetched a bone or carried one as I went from house to house; but this one yarn I'm a-going to tell, and rub in the moral on't."

I listened; and now, as I have no need for the lesson, I pass it on to the HERALD.

CONSOLATION.

BY ALICE MABEL YOUNG.

Grieving because there's a gray sky, darling?
Lonely because thy beloved is gone?
Thinking for thee there is no more sunshine?
Feeling so sadly alone, dear one?

Yet there is some one near thee, darling;
Thy Saviour is "with thee to the end."
Thus hath He spoken, and He will perform it,
In sunshine or shadow thy dearest friend.

And though the clouds now lower darkly,
The blue is always above the gray,
And though for a season it now has left thee,
Be sure there is sunshine somewhere away.

It will not always be dreary, darling,
In the cloud God sets His promise-bow,
And soon the shining will be even brighter,
For passing the clouds and darkness now.

Then cheer thee, and be brave-hearted, darling!
Look up till the blue sky meets thy sight;
The darkness endureth but for a season,
He will send thee joy with the morning light.

Our Girls.

THE BLUES.

When you come home tired out, your energy all gone, your patience exhausted, why—rest. Do not think you are desolate, that everybody has deserted you, and that fate, destiny, grim despair, are all after you. You are tired, and need to go to bed, or to engage in some light talk which will rest, but at the same time occupy you. Read the newspaper, build air-castles, hope with all the combined powers of your fancy."

If the clouds of misfortune pile up, and it pours bad luck—mother scolds because you did not sweep your room carefully; father threatens because of an approach to familiarity with the new young man over the way; brother frets because his stockings are not well mended; lessons all went wrong in the morning; your best friend said a careless word to you; you have broken the mispring of your watch, and split cottee on your new dress—why, these are all trifles! I know a good many bad trifles coming together are worse than a misfortune; but the best way to prevent them from bringing on depression is to let in such a flood of light and determined cheerfulness as to drown out despair. . . . Work is as sure a cure for depression as cheerfulness. Why, I have seen one hour's solid labor eat up all the blue tribe which had been hatching and hatching by millions. Some time will you read from Carlyle's Past and Present his chapters on work, particularly that on Labor and Reward? Mr. Carlyle has written much that is unalloyed truth and most readers. He has a very grotesque, volcanic style not good to imitate. He is often sad and hopeless about the human race, but he knew from hard experience what work could do against despair. So, in spite of his ravings, notwithstanding his eruptive style, and his sorrow for what is, he has given us, in a masterly piece of prose, this noble Gospel of Work."

Perhaps, girls, it will be better for you if you make up your minds early in life that your lot will probably be about like that of the average girl—that trouble must come, and even a skeleton must hang and gibber behind your door; but that, be the skeleton what it may, you will nail the door back on the unsightly thing, clothe it in some decent garments, and make it as respectable as possible in its niche, since it must stay with you. Events, decrees, circumstances, will not change for just you and me; but we can change ourselves, and so defeat them. Do not mind untoward circumstances. "Seize hold of God's hand, and look full in

the face of His creation, and there is nothing He will not enable you to achieve." A crust with contentment is better than a pudding with the bitter sauce of discontent.—ANNIE H. RYDER, in "Hold up Your Heads, Girls."

HE LEADETH.

BY J. H. MYERS.

PSALM 31: 3.

He leadeth on.
Through the clouds,
Towards the light;
Out of the shadows,
Out of the night,
He leadeth on.

The Master leadeth.
Content to feel
His hand; confiding,
Through seeming not,
Through darkness hiding,
The Master leadeth.

He safely leadeth.
Through devil's rage,
Their power is broken;
Praise the Lord!
How sweet the token,
He safely leadeth.

He sweetly leadeth.
I rest in peace;
He cares for me;
The clouds disperse,
His face I see;
He sweetly leadeth.

The Little Folks.

RIX, THE NEWSBOY.

BY MRS. G. HALL.

Poor, ragged, bare-footed, freckle-faced Rix, who had no home but Marm Reilly's dark garret, where the flooring creaked at every step, and the cobwebs spun themselves down from the dusty rafters that met the head in very unexpected places, and which he paid for by carrying heavy bundles, and getting the cinders for her fire, with many a sharp rebuff thrown in.

Rix had but one companion in the world—his little brother Bob, the one bright gleam in all his desolate life; and though he was hard in many ways, he would have staked his life for the poor crippled boy so dependent upon him. Food and clothes (such as they were) he had picked up as he could, and thus far he had managed to live somehow; but Bob had been sick of late, only a little shadow of his former self, and with that unmistakable hump upon his back that tells of a life prematurely old and suffering. There, day after day, he lay alone in the garret room, and it was a very rare treat for him to get beyond the small court where he lived, and where the sunshine seldom fell. The opening leaves, the flowers, even the twittering of the birds, seemed to belong to a different world; and so indeed they did, for he was born of illness and poverty and pain, and all his pleasure excursions were only now and then upon his brother's strong back; for since a baby he had not walked.

But Bob was getting heavy nowadays. This was Rix's great trouble, and it interfered, too, with some plans he was forming for his support as well as his own. And he couldn't whistle it away as he did his own worries; for he was a cheery lad, and when the baskets of clothes were heavy, the way long, and the weather, oh, so cold (which he felt all the more because of his thin rags and empty stomach), he just whistled, and somehow deep down in his heart things seemed always to get right.

For a long time, as we have said, Rix had been devising a plan whereby he could earn more money and get away from the thrall of the vixenish woman who had been his mother, without giving up an opportunity of reading a first-rate book. Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Coteridge.*

Miscellany.

Bad Books.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Coteridge.*

The Desired Haven.

Across the bar, at set of sun,
I hear their voices full and clear—
Her harbor gained, her voyage done,
I see the stately vessel go.

A glory strikes her from afar,
Deep crimson lights her masts and ensign;
Gleams, silver-pointed, every spar,
And all her sails are cloth of gold.

I see the friends along the shore,
I hear their voices full and clear—
"Good ship! Good ship! Thy toils are o'er,
Sail, and thy rest. Cast anchor here."

Well-earned the greeting; earned the rest.
Pilot Divine, whom wisdom obeys,
Toils who still the billows tread, and seas,
Like entrance grant at close of day!

—Churchman.

The Face of an Angel.

There are many different types of beauty. There is the beauty of youth which all enjoy for a season; there is the beauty of form and color which is the most attractive form of beauty; there is beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God and is the reflection of His glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looking steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexion fades. The beauty of intellect is rarer still, but the beauty of holiness is within reach of all; all may acquire that if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the faces of the poorest and the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."—*Selected.*

Sensible.

I notice, says a Chicago lady, that, in all of this talk about what is designated as woman's labor, the every-day routine work of the housekeeper is ignored. There is no reference to the work of the women whose lives are passed in home-making and home-keeping. They are not considered as active workers. They are regarded as a negative, non-productive class. Yet the profession of the housekeeper is regarded as the most natural and proper avocation of women. There is no other trade so complex, none more difficult. To add to this the cares of motherhood, and what else can a woman engage in which would so completely absorb every energy of which she is capable? To be a good housewife and mother is by no means the occupation of an idler. Perhaps my notions are obsolete, but I think the woman who creates a comfortable home, and raises children to worthy manhood and womanhood, is the noblest work of God, and is quite as much of a producer as the woman who writes a book, invents some machine, or follows a profession. —*Selected.*

Not Self, but Christ.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A— be in his pulpit to-day?" Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week?

The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to rally on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's Cross we know full well who blew away His precious life. On our cross, self is to be the victim. Paul the heroic was emphasizing this fact when he commanded Christians to mortify their members which are upon the earth. The American Revision of the New Testament accurately says: "Put to death your own members," etc. Loyalty to Christ often demands the plucking out of the right eye, and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of self. Oh, it is not the taking up; it is the giving up, that makes a strong, athletic, heroic Christian!—*Dr. T. L. Cuyler.*

What only He sees, and nobody more.

"Good-by, kind sir, this is my way home. I'm sorry you'll have to walk alone." The gentleman passed along, and thought of large sums given for fame it brought. And he said, "I never again will be in the market-places, a Pharisee!" She preached the sermon, true and good—That dear little maid, in the pale blue hood!

—SUSAN TRAIL PERMY, in *Congregationalist*.

As he lifted her, she gently said:
"Would you mind it, sir, if you turned your head?"
For, you know, I do not want to be
Like a proud, stuck-up old Pharisee!
As he looked in his face, white hand,
He inwardly said, "The little maid, but a smile
Played o'er his face, as he stood there the while."

"Excuse me, child, but what did you say?"
The gentleman asked in a courteous way,
As he looked in his face, white hand,
He inwardly said, "The little maid, but a smile
Played o'er his face, as he stood there the while."

"O, sir, don't you know? Have you never read?"
Said the child amazed, "what our Saviour said?"
"We should not give like those hypocrite men,
Who stood in the market-places then,
And gave their alms, just for folks to tell,
Because they loved the show, and not the soul,
But give for Christ's sake, from our little store,
What only He sees, and nobody more."

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(Continued from page 2.)

the possession of every person called to preside at public meetings where open discussions are had. It has received the highest commendations from experts. 25 cents, in cloth; 10 cents in paper covers.

THE NATION IN A NUTSHELL: A Rapid Outline of American History, by George M. Towle. Small quarto, 100 pages. Boston: Lee & Shepard. The little compass Mr. Towle presents in the outlines of our history, from the era of discovery to the present time. It is published with little titles for ready reference, and affords a fine text-book for a general review of American history.

Robert Brothers publish a very useful manual, neatly bound and printed, entitled **CARVING AND SERVING**, by Mrs. J. A. Lincoln. 60 cents. The directions are clearly given, so that any intelligent reader will be able to learn the important art of carving, according to the style of the fowl or meat. Equally practical directions are given for serving the table in a proper manner.

In the series of Classics for Children, Ginn & Company, Boston, issue **A SECOND READER**, by Stickney. The little manual is very handsomely published and illustrated. Price 40 cents. The letter-press comprises very happily selected exercises for reading, which will entertain the little pupil while learning the important art itself.

The Interstate Publishing Company, of Chicago and Boston, issue **SCHOOL-BOYS AND EXERCISES**, compiled and written by Elizabeth G. Bainbridge. 70 cents. For a change, at times, in the school exercises, and for family as well as school gatherings, the numerous exercises of mental skill, awakening the attention and earnest thought of the young people, and the improving games of this ingenious manual will be found very serviceable.

Periodicals and Pamphlets.

The *American Art Illustrated*, for February, has for its frontispiece a full page of "Studies of Children," by Miss C. L. D. Watson. L. H. Weeks supplies the letter-press to "Three Exhibitions," with numerous illustrations. C. Coleman gives "A Retrogressive Review," illustrated. "Comment and Review," "Record of Art," "Home Decorations," and "Miscellaneous Art Notes," are up an entertaining and instructive list for artists, amateurs and general readers. Boston, Spaulding Building, 110 Tremont St., \$2 a year.

Canal's Family Magazine for March has a Valentine picture for its frontispiece. Its paper is of the finest quality. "Very Thoroughly" is the motto. "A Step in the Dark," "Sweet Entertainments," "Emigration Made Easy," "Amusingly Illustrated," "The World of Fish and Food," "She's Coming," "The Land of Ice and Snow," "Phases of a Woman's Life," "Gardening in the Water," "Dr. Joliffe's Cough Patient," "Musical History as a Popular Study," "What to Wear," and "The Gardener."

The *Biographical Sacra* for January, published in New Orleans, is a little devoted to the life of the late Mr. J. M. C. Watson. It is a very interesting and valuable paper, and is issued on the 1st of each month. It is published in a large type, and makes an octavo volume of 200 pages. The contributions of the present number, fully sustaining its high reputation gained through over a half century of publication are: "The Doctrine of the Trinity," by Prof. D. W. Simon, Ph.D., D.D.; "The Doctrine of the Trinity," by Prof. D. W. Simon, Ph.D., D.D.; "The Doctrine of the Trinity," by Prof. D. W. Simon, Ph.D., D.D.

There are 307,804 public school teachers in the United States. Two hundred thousand of them are ladies.

The "Evelyn College for Young Women" is the name of a new institution which Rev. Dr. J. H. McAlvaine, of the High Street Presbyterian Church, Newark, proposes to establish at Princeton. Dr. McAlvaine was professor of belles lettres at Princeton prior to his acceptance of the pastorate in Newark, seventeen years ago. The greater part of the instruction in the new institution will be given by the Princeton professors.

Dr. Hopkins, of Williams College, gave a reception to the faculty and members of the senior class, Feb. 4, the occasion being his eighty-fifth birthday. The Doctor requested that no present be given him, but the members of the senior class wished to show their friendship in the form of a gift, and accordingly presented the Doctor with a beautiful watch. He has been connected with the college nearly sixty-two years.

We are indebted to Prof. Chas. H. Fernald, Ph.D., of the Maine State Agricultural College, now one of the Massachusetts institutions, for a copy of the Twenty-fourth Annual Report of the Massachusetts Agricultural College. It is an interesting and instructive document, giving the organization and educational work of the institution. There were 131 students on its roll last year. Members of its senior class have the opportunity of which a number avail themselves, of studying at Boston University.

The Duke of Westminster has been elected President of the London Temperance Society.

Thirty-eight new temperance papers were started during the year 1886.

Mrs. Mary Clement Leavitt has finished her temperance work in Japan and gone to China.

The Swiss government proposes to take into its own hands the management of the liquor business.

Of the one hundred and seventeen saloons open in Sioux City at the time of the Haddock murder, two-thirds have been closed, and the remainder are doomed.

A recent canvass of the schools of England revealed the fact that ninety per cent. of the young people taking the first rank were members of the Bands of Hope.

The work of the Chicago "Citizens' League," in compelling the liquor-dealers of that city to respect the law, is most commendable. At its recent annual meeting it reported that it had brought 2,042 charges against saloon-keepers, and prosecuted 1,137, of which 70 per cent. resulted in convictions and the assessing of \$23,030 in fines.

Dr. D. D. Bancroft, of Kansas, has been engaged by the Anti-Saloon League to organize anti-saloon clubs all over the country.

The pay car on the Baltimore & Ohio Railroad in its first trip after the recent accident, carried besides the passenger, a temperance pledge which every man was required to sign if he desired to remain in the employ of that road.

In a Western city, recently, there was picked up in the street a pass-book in which a laborer kept his account of current expenses. For two weeks the

items amounted to \$10.69, of which \$4.33 was for whiskey, beer and "drinks." Out of 50 entries 37 were for liquor. He had spent for his family \$3.26 for flour, 37 cents for herring, and nothing whatever for meat of any kind. That pass-book furnishes an epitome of the wretchedness of the poor in thousands upon thousands of cases. — *Springfield Union.*

The Prohibition party of New Jersey is organizing a stock company to publish a "battery" of newspapers. This company will have its headquarters in Elizabeth or Newark, where a publishing house will be maintained. The company will publish a paper in each of thirteen counties. A corps of temperance writers will furnish editorial matter, and each paper will have local editor and business manager who will work under the direction of the head officers of the company.

John B. Gough requested that on his monument the following sentiment should be cut, as part of the inscription: —

"I can desire nothing better for the great country than that a barrier high as heaven should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind or harden the heart against God and His truth."

The sentence has been duly added to the stone.

At the annual meeting of the Woman's Temperance Publication Association, a dividend of five per cent. was ordered paid to all stockholders. It boasts of being the only temperance association that has ever been able to declare a dividend, and the only one in the world entirely composed of women.

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Interesting results. The experiments consisted of exposing sensitive photographic plates at known depths, and observing if an image was formed. If no image was produced, the absence of light was proved. The results showed that depth of 984 feet was illuminated so long as the sun was above the horizon. At 1,148 feet light was perceptible for about eight hours a day. At 1,411 feet there was no trace of light; even under a bright sun, all was absolute darkness.

Obituaries.

(All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.)

At the meeting of the Providence Preachers' Meeting, held in Providence, R. I., on Monday, Feb. 7, 1887, the following resolutions were adopted, and the committee ordered to send a copy for publication in the *Zion's Herald*: —

WHEREAS, It has pleased Almighty God, in His inscrutable wisdom, to remove from this life Mrs. MARTHA J. WARDON, a woman of rare Christian virtues and womanly graces, whose short residence among us was a precious benediction and inspiration for good, therefore

Resolved, 1. That we recognize in this mysterious dispensation of Divine Providence the loss of one of great usefulness to the cause of God.

2. That we deeply sympathize with our beloved brother, Mr. A. WARDON, D. D., in his bitter bereavement, and while extending to him our heartfelt regrets, pray earnestly that our Heavenly Father may sustain and strengthen him.

3. That we present a copy of these resolutions to our stricken brother, and send one to publication in the *Christian Advocate* and *Zion's Herald*.

N. T. WHITAKER, Secy.
E. F. CLARK, Com.
C. L. GODDARD.

Sister POLLY WENTWORTH was born at Cape Hatteras, in Brunswick Co., Me., Sept. 13, 1798, and died in South Orange, Me., Sept. 13, 1886, at the age of 88.

She consecrated her heart and life to the service of Christ when she was young, and when she became old she "did not depart from it." Her children arise up and call her blessed, and she speaks of her life as "a life of service."

"Her children arise up and call her blessed," and she speaks of her life as "a life of service." "Her children arise up and call her blessed," and she speaks of her life as "a life of service."

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At the meeting of the Providence Preachers' Meeting, held in Providence, R. I., on Monday, Feb. 7, 1887, the following resolutions were adopted, and the committee ordered to send a copy for publication in the *Zion's Herald*: —

WHEREAS, It has pleased Almighty God, in His inscrutable wisdom, to remove from this life Mrs. MARTHA J. WARDON, a woman of rare Christian virtues and womanly graces, whose short residence among us was a precious benediction and inspiration for good, therefore

Resolved, 1. That we recognize in this mysterious dispensation of Divine Providence the loss of one of great usefulness to the cause of God.

2. That we deeply sympathize with our beloved brother, Mr. A. WARDON, D. D., in his bitter bereavement, and while extending to him our heartfelt regrets, pray earnestly that our Heavenly Father may sustain and strengthen him.

3. That we present a copy of these resolutions to our stricken brother, and send one to publication in the *Christian Advocate* and *Zion's Herald*.

N. T. WHITAKER, Secy.
E. F. CLARK, Com.
C. L. GODDARD.

Sister POLLY WENTWORTH was born at Cape Hatteras, in Brunswick Co., Me., Sept. 13, 1798, and died in South Orange, Me., Sept. 13, 1886, at the age of 88.

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